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DECEMBER/1968

Madonna and Child by the Rev. Richard Bauer

IN THIS ISSUE:

Can Christmas Happen Today?
Black Churchmen: New Ecumenical Force
Diary of a Peace Corps Worker
Columbia: A New City From Scratch
Christmas Around the World

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough, I give thee the right hand of fellowship.
—John Wesley (1703-1791)

Together® / December 1968

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After-Hour Jottings . . . It is one morning last summer. Hot outside. Sunlight floods through the east window. Sprinklers jet water over a broad, green lawn. Tree limbs sag in high humidity. Inside, typewriters clack, beginning another day at TOGETHER.

It is July—hardly the time to plan a Christmas cover, we think. But that's the way it is done. (On the other hand, we sometimes plan July covers when icicles hang high and the world is Christmas white.)

We back away to look at the large painting leaning against a wall.

Now we happened to grow up when religious art was brightly colored, almost photographic. This painting, we realize, is neither. But somehow it holds the eye. The longer you look at it, the more it grows on you. Indeed, our *Madonna and Child* on **this month's cover** has a quality seldom found among thousands

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JOTTINGS/ *(Continued from page 1)*

of paintings on this age-old theme.

"Hmm—I like it," one editor said.

Another was more eloquent. "You *know* it is Mary and the Christ child," he remarked. "But for a fraction of a second I had to grope for them. It was as though I searched through the mists of time for an event of unparalleled significance in the history of man."

The "mists of time"! Yes, across the centuries a host of painters have attempted to re-create this event—the birth of Christ. Yet, few could have had greater theological insight than the Rev. **Richard Bauer**, our cover artist, who happens to be an Episcopal chaplain serving a U.S. Public Health Service hospital.

Mr. Bauer

Mr. Bauer has a great many noteworthy religious paintings to his credit. A number have been featured in popular church exhibits, and others are owned by private collectors. He studied art at Yale, and was a free-lance advertising artist before entering Berkeley Divinity School, New Haven, Conn.

"More than 300 years have passed since there began that unhappy estrangement between the church and the artist," reads an introductory pamphlet to one exhibit of Christian art which recently included a dozen of Mr. Bauer's paintings. "Once again let the church know the joy of her mission, irradiated with beauty only the artists can call into being. Once more let the artists drink deep of the fountain of the faith that has refreshed so many in times gone by."

Artists—and writers, too! We were just thinking: How many times have we sat dumbfounded before a typewriter wondering if there is anything new, fresh, different, novel, catchy—even memorable—for us to write about Christmas. Couldn't we, just this once, come up with something that would go thundering down across the ages?

The simple answer is that the New Testament scribes—Matthew and Luke especially—said it all.

Of course, a few mere mortals have been inspired, either by the Bible or the secular season itself, to produce popular masterpieces that may last as long as there are men to celebrate Christmas. Among them are a song, *Silent Night;* a poem, *The Night Before Christmas;* an inspired letter from a newspaper editor, "Yes, Virginia . . ."; and a short story, *A Christmas Carol,* by Charles Dickens.

We will hear or reread most of these this Christmas. But the truly timeless words—among the billions written by quill, pen, pencil, and typewriter—are these:

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7 KJV)

Just a little different, we hope, is our approach to *Christmas Around the World* in this month's center color section. We doubt (but are not sure) that anyone before us has taken an imaginary seat out in space, say about 50,000 miles out, to watch this day of days dawn on the planet earth. At least, that's the viewpoint we took to tell the story accompanying the pictures by various photographers around the globe.

Sad note: Robert O. Case did not live to see his *Old Joe's Homecoming* in print [page 26]. "Writer friends have urged me to let you know about this because you will be publishing the last thing he wrote," wrote his widow from Beverly Hills, Calif.

Reading Rodney Klug's diary-report on his Peace Corps mission [see *A Week in Los Chiles,* page 50] made us wonder: Is the art of keeping a diary becoming a thing of the past? Do TV, home movies, tape recording, and the monotonous routine of modern living discourage this once-common practice?

Frankly, we do not know. But we are glad that Rodney Klug keeps a diary. (Almost everyone starts one, usually while quite young. Our effort started and pretty well fizzled out in 1938.) At any rate, when historians of the future want to know what it was *really* like to be a Peace Corps volunteer, they'll not find it in official government documents and pronouncements, but in journals kept by the young men and women who gave a part of their lives to the cause.

We mentioned a while back that our cover painting is the work of an Episcopal chaplain. By coincidence, one of the finger paintings on the third cover also is the work of a minister. He is the Rev. **Don M. Fife**, pastor of Tibbetts United Methodist Church, Seattle, Wash. His work is titled *Incarnation of Man.*

—*Your Editors*

ILLUSTRATION CREDITS

Cover—Oil painting by the Rev. Richard Bauer • **Page 4 R.**—U.S. Navy Photograph • **5 R.**—Ken Thompson • **6 Top**—Communications Staff, United Methodist Church • **16**—James Pickerell, Black Star • **28 L.**—Ellsasser Enterprises • **29**—Jim Wommack • **33**—Robert Lackenbach, Black Star • **34-35 L.**—Gary Zumwalt • **35 R.** Don Collinson • **36-37 Top**—Toge Fujihira • **37 Bot.**—Venu Macwan • **38-39-40**—Ray Cranbourne, Empire • **51-52-53**—Rodney and Betsy Klug • **56**—Chris Ashe from *Of Night and Day* by Nell Dorr, courtesy of New York Graphic Society, Ltd. • **62-63-65**—Joint Action in Community Service • **73 Bot. R.**—Miles Jackson • **4 L.-5 Top, L.-20-21-22-23-24-25-28 R.-44-49**—George P. Miller.

Correction: Credit for photograph on page 73 of the November TOGETHER should read George P. Miller.—EDITORS.

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Emphasis on Reconciliation

"GOD IS speaking through the disillusioned, the angry ones, the poor, the hungry, the war-ridden, the rejected, the depersonalized, the searching ones of our world. He is speaking in the seething caldron of our cities. Can we do other than listen? Can we do other than respond in acts of loving service . . . ?"

The words echo back to the Uniting Conference in Dallas. And the faces on these pages represent some of the people The United Methodist Church had in mind when it adopted a wide-ranging $20 million response to the racial and poverty crisis in the nation and around the world. The new denomination's decision came in the stormy wake of the Kerner Commission report on civil disorders, the slaying of a civil rights leader who spoke out for nonviolent social change, and rioting that left sections of some U.S. cities in smoldering ruins.

In the intervening six months since Dallas, rough blueprints for the 1968-72 Quadrennial Emphasis have been drawn up by a Committee of Fifty

leading clergy and lay people. Under the theme *A New Church for a New World*, the four-year campaign entered its crucial launch phase this fall. Quadrennial committees are at work in most annual conferences and in some local churches. In September, Dr. J. Lem Stokes II, president of United Methodist-related Pfeiffer College in Misenheimer, N.C., was named full-time executive secretary with national offices at 601 West Riverview Avenue in Dayton, Ohio.

Basically, the Quadrennial Emphasis program consists of three main priorities:

- Raising a $20 million Fund for Reconciliation to help alleviate the race and poverty crisis.
- Engaging in a church-wide program of Bible study emphasizing the Sermon on the Mount.
- Recruiting men and women, mostly in the 18-30 age bracket, for short-term mission service on a subsistence basis.

The Uniting Conference warned that human dignity and freedom are threatened by social structures, many prejudices, economic orders, international relations, and an ever-widening chasm between the "haves" and the "have-nots." It pledged that the new church especially should use its structure and power to involve, speak to, and listen to three basic groups of Americans: (1) the black community, Spanish-speaking peoples, and the American Indians—inside and outside the church; (2) the poor of every ethnic group, both in the rural and urban sectors of society; and (3) alienated teen-agers and youths of the church and of no church.

Introducing the program at Dallas, Bishop James K. Mathews, Quadrennial Emphasis Committee president, acknowledged that no single denomination could respond with action drastic enough to solve the crisis in the nation, but he said United Methodists could create a public climate in which governmental and private programs could operate more effectively. Bishop W. Ralph Ward, who heads the Fund for Reconciliation, described the effort as "not just a program of relief but a program of renewal" within the church.

Bible Study

In adopting the Quadrennial Emphasis the new church committed itself to a program of in-depth Bible study intended to "inform and to incite obedience and concrete action." The Sermon on the Mount (Matthew

5-7), which John Wesley called "the noblest compendium of religion to be found even in the oracles of God," was selected for church-wide study and a theological basis for involvement.

"Beyond this," says Bishop Earl G. Hunt, Jr., chairman of Bible-study planning, "we are being asked to take seriously a complete review of the teachings of Jesus as found in all four Gospels. The way to renewal lies through careful, prayerful study of the Scriptures."

Bishop Hunt reports that in addition to the New Testament, three books are being recommended among resource materials to make the Bible study phase more effective in local churches. They are: *The Sermon on the Mount* by Roger L. Shinn, *The Sermon on the Mount* by W. D. Davies, and *A Pattern for Life* by Archibald M. Hunter—all available from Cokesbury Service Centers.

In addition, Dr. Edward P. Blair of Garrett Theological Seminary has written a leader's guide; and the Television, Radio, and Film Communication Division of the Program Council has prepared a multi-media kit.

Bishop Mathews recalls a letter from one pastor who felt the Sermon on the Mount didn't measure up as a statement on reconciliation. The

Boston bishop disagrees: "The passage fairly seems to bristle with demands for social justice and kindness. Think what it might mean if we expose ourselves to its demands, take it in all seriousness, and enlist our lives in acts of reconciliation. This emphasis links word with deed."

Reconciliation Fund

The Quadrennial Program proposes to raise a minimum of $20 million over and above World Service and other basic benevolences. This may seem an astronomical figure, concedes Bishop Ward. "It is more than any other denomination or religious body is attempting to raise to meet the crisis in the nation, but the goal is not at all too lofty when measured against the crisis. When you consider the number of United Methodists and their potential for giving, it is a reasonable amount to expect to raise—working out to less than 50¢ per member for each year of the quadrennium." Bishop Ward notes that 25 years ago the former Methodist Church raised some $27 million in the first quadrennial program—the *Crusade for Christ*—to assist in rebuilding war-torn lands after World War II.

The fund was launched at the Uniting Conference where, in a single service of commitment, bishops, delegates, board and agency personnel, and visitors pledged nearly $500,000. Since that time a number of annual conferences have added to the fund and started to work on their self-assigned goals. The New England Conference will go after $1.5 million. The two conferences comprising the Ohio East Area set a goal of nearly $800,000. Meeting in special session, ministerial and lay members of the Northern Illinois Conference pledged one week's salary for each of the four years, setting a pattern for pledging in local churches. In another conference, the average pledge of clergy and lay people in attendance was $400; even a Roman Catholic priest who was an observer came forward to pledge.

Results are not yet available, but 40,000 United Methodist ministers—including chaplains and others in special appointments—were to make their "pace-setting" pledges by October 1. Some parsonage families responded much sooner. One decided to contribute its vacation fund for the next four years. Another will bypass a long-saved-for boat. Another pastor, serving a small church on a modest salary, wrote his bishop that he was sending $1,000 for the fund.

A scattering of local churches moved promptly to give the fund drive top priority. When Trinity United Methodists of Mount Gilead, Ohio, moved back into their remodeled sanctuary in September, they brought pledges as a "thanksgiving offering and act of faith." The Trinity Church had a goal of $2,000 as its proportionate share of the $700,000 goal of the North-East Ohio Conference. "I've rarely seen anything like it," Pastor Charles Kendig reports. "People swarmed down to our new Communion table in-the-round and stood four-deep at the railing. We dedicated more than $3,000 in cash gifts and pledges."

Many United Methodists will pledge their support to the fund on Thanksgiving Sunday, November 24. Other churches will link their pledge drive to the 1969 Lenten season, which still meets the timetable to complete the financial phase of the Quadrennial Emphasis in its first year. Families are being informed about the fund and receiving pledge cards in advance. Pledges will be paid as families designate over the four-year period.

Bishop Lance Webb, Springfield, Ill., chairman of the United Methodist Commission on Worship, has prepared a Service of Thanksgiving and Worship for presenting gifts and pledges.

Another red-circle calendar date is Thursday, February 13, 1969, when Fund for Reconciliation dinners will be held nationwide in local churches. In some places clusters of churches will serve the meal—bringing together people of different races, the affluent and the poor, former EUBs and former Methodists. One suggestion is that donations for the dinner be set at one day's pay in addition to family pledges. Youth groups are being urged to consider work projects with proceeds going to the fund.

Half of the funds raised will be retained by the individual episcopal areas for crisis needs and opportunities determined in consultation between church leaders and representative community groups and persons. The other half will be used by the Council of Bishops to meet emergency needs growing out of the crisis in the nation as well as emergency needs related to the church's mission at home and abroad.

Although guidelines for administering the general portion of the fund must be approved by the Council of Bishops, the following preliminary guidelines are among those which have been suggested:

- Programs selected for funding by the Fund for Reconciliation should be change-oriented rather than rescue-type operations.
- Both ecumenical and nonchurch-related organizations may be involved in the use of the funds.
- Appropriations made for minority groups or minority-group churches should be channeled through their own organizational structures to strengthen their capacity for responsible self-determination.

What types of projects might the fund support? In addition to the $700,000 budget earmarked by the General Conference for the new Commission on Religion and Race, and funding for the Voluntary Service program, the following are among the types of projects which might be

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At a press conference, Bishop James K. Mathews, right, responds to a question about the Quadrennial Emphasis program of which he is president. Bishop W. Ralph Ward heads the $20 million Fund for Reconciliation.

supported: (1) community organization programs such as Interreligious Foundation for Community Organization (IFCO); (2) pilot projects in community development such as co-operatives, housing, and reconstruction in war-ravaged countries such as Viet Nam and Biafra; (3) training United Methodist pastors for dealing with the crisis in the nation; (4) training disadvantaged persons in church-related hospitals, schools, and social-service centers; (5) co-operation with nonchurch-related agencies which are available for training the hardcore unemployable; and (6) efforts to bridge the generation gap.

Voluntary Services

The Quadrennial Committee recently designated $1.5 million of the Fund for Reconciliation for the United Methodist Voluntary Service, the aspect of the program that has attracted the most interest. While persons of other age groups will not be excluded, the plan calls for young persons 18 to 30 years old to "offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed."

The United Methodist volunteer, who might be described as a domestic Peace Corpsman for the church, will be a full-time volunteer for a designated period of service—usually one year—as contrasted with the at-home part-time volunteer. According to adopted guidelines, the volunteer "should have a commitment to social change rather than comfort, giving priority to confronting casual and preventive elements in need. . . . The volunteer is not cheap staff for existing programs and projects but he by choice is a servant."

Who will these volunteers be? Recruitment will be directed toward professors on sabbatical leave, conscientious objectors, directors of Christian education and associate pastors, seminarians on a year off, doctors and dentists between graduation and military service, or professional and college graduates prior to job or military service. Care will be taken to recruit young adults from minority groups.

Initiation of pilot, demonstration, and special-need projects involving the volunteers will be made in consultation with area and conference leadership.

Administrative responsibility for the Voluntary Service program has been assigned the Board of Missions' National Division, which will co-ordinate its enlistment and training program with other church agencies.

Two National Division specialists in working with young adults—the Rev. Randle Dew and Miss Betty Letzig—already are answering questions, giving counsel, and accepting applications. They may be contacted at: United Methodist Voluntary Service, 475 Riverside Drive—Room 342, New York, N.Y. 10027.

Mr. Dew, who previously was related to the Young Adult Project of the former Methodist Church and last year was a staff member of the University of Louisville's Urban Studies Center, explains that the $1.5 million budget covers estimated administrative costs, development of pilot projects, and the training and supervision of 1,000 volunteers for a year's service. He views the Voluntary Service program not only as involving persons in works of reconciliation but itself being "a reconciling force in action between some of the points of very deep alienation in our culture."

Floyd G. Villines III, a senior at United Methodist-related Hendrix

. . . but just look at her now!

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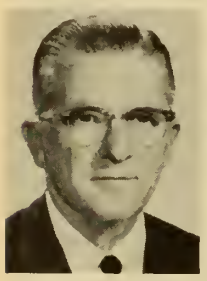
College in Conway, Ark., and chairman of the Voluntary Service subcommittee of the Quadrennial Emphasis Committee, observes that "many young people are unable to give money, but they are ready and willing to give themselves and get involved." He warns, however, that the young must be convinced that the volunteer program is "not just some scheme to drag them back into churchy activities but an open-ended chance to get down to the nitty-gritty of helping people."

Local Initiative

Quadrennial Emphasis executive Dr. Stokes, who flies his own airplane and is one of four clergyman brothers, believes that the local initiative factor built into the church-wide program is a significant departure from tradition. "The local church is forever complaining that neatly packaged programs are handed down from the national bureaucracy," he says. "This Quadrennial Emphasis, however, encourages those on the local level to take as much initiative as possible, particularly in proposing projects to meet crisis situations. In all its phases, the program is elastic. Our national committee doesn't have all the answers; we don't even know all the questions yet. We *must* look to the grass roots."



Dr. Stokes

Bishop Mathews is optimistic that *A New Church for a New World* emphasis will help each local congregation to see itself as part of a church in the process of renewal. Says the Quadrennial Emphasis Committee president: "The biblical study can force the local church to look at the deeper reasons why it exists. Our youths, I believe, are willing to serve wherever they are needed as agents of reconciliation. Twenty-million dollars is little enough to raise for the Fund for Reconciliation when the crisis in the nation is so great, but it could make a difference. It could mean some leverage in bringing a more just society and avoiding the calamity toward which we may otherwise be headed.

"But we must act, and act now," declares Bishop Mathews. "Last summer, at the World Council of Churches Assembly in Sweden, former General Secretary W. A. Visser 't Hooft made a statement I subscribe to wholeheartedly: 'Failure of Christian action is as much heresy as unorthodox belief.' " —WILLMON L. WHITE

California Grape Boycott Gets NCC Backing

The National Council of Churches (NCC) has voted to engage in an economic boycott against the growers of California table grapes and support the demands of striking farm workers there.

The action came in a resolution by the NCC's General Board after it adopted a policy statement approving the general principle of economic boycotts aimed at securing justice.

In other actions, the policy-making General Board:

- Extended the NCC's *Crisis in the Nation* program through 1969 and voted to seek an additional $360,000 to support its expanded activities.
- Urged a new approach to national defense which sees security more in terms of international community than in competing nation-states, and a "major shift in national priorities"—one in which nation-building takes precedence over military spending.
- Authorized a message to the churches delineating causes of the university protest movement and urging support for faculty, administrators, and students who are "constructively seeking educational reform."
- Resolved that no meeting by the National Council can be held in any city without prior thorough investigation of police policies and practices. A resolution on "justice, law, order, and freedom" praised police in many parts of the nation while asserting that local police in other cities seem to be "out of control."
- Adopted a policy statement opposing capital punishment and supporting current efforts to abolish the death penalty.
- Committed the NCC to strengthen and enlarge its family-planning programs and suggested that failure to support immediate, radical, and universal birth-control measures is tantamount to genocide.
- Protested Russian military intervention in Czechoslovakia and appealed to the United Nations to "seek possibilities of constructive action."

WMC Asks Aldersgate Day Fast for World Poor

The Executive Committee of the World Methodist Council, meeting in Helsinki, Finland, urged Methodists around the world to become active in the fight against poverty that grips much of the globe.

They reminded church members of the "wide consensus" among Methodists favoring planned parenthood as a weapon in the battle.

The committee's action on world poverty grew out of a years study of the problem by a committee headed by Dr. Kenneth Greet of the British Methodist Church.

"Time is not on our side," Dr. Greet reported. "The church must use every means possible to make vigorous war on world poverty, recognizing that hunger and injustice of any kind have no place in God's kingdom and that compassion and care for the whole man are an integral part of the gospel."

The committee called upon Methodist churches throughout the world to observe Aldersgate Sunday (in May) for the next five years as a day of fasting in "remembrance of the needs of the world's poor and hungry."

At the same meeting, approval was given for the opening of an office in Geneva, Switzerland, no later than January of 1969. Plans for the World Methodist Congress to be held in Washington, D.C., in 1971 were reviewed.

In other actions the committee:

- Added seven ministerial and two lay members to the American Section to replace retiring members.
- Seated for the first time four youth delegates, including R. Michael Casto of Columbus, Ohio.
- Approved the Methodist Churches of Kenya and France for membership in the World Methodist Council, bringing the total to 23 bodies representing 90 countries.

Three Study Commissions Organize for Work

Three study commissions created by the 1968 Uniting Conference—one on a new social creed, another on church doctrine, and a third on board and agency structure—have begun work.

The study commission to recommend a new statement of social principles for The United Methodist Church chose Bishop James S. Thomas of Des Moines, Iowa, as its chairman.

The body is charged with studying, correlating, and making recommendations to the 1972 General Conference regarding the two present social statements of the former denominations—the Methodist Social Creed and the Evangelical United Brethren Basic Beliefs Regarding Social Issues and Moral Standards.

The special theological study commission on doctrines and doctrinal standards elected as chairman Dr. Albert C. Outler of Dallas, widely known theologian and professor in Southern Methodist University's Perkins School of Theology. Prof. J. Bruce Behney of United Theological Seminary, a former EUB-related seminary

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in Dayton, Ohio, was selected vice-chairman.

The 27-member commission was asked to study the new denomination's Plan of Union and "bring to the General Conference of 1972 a recommendation concerning [the church's] creedal position."

Dr. Dow Kirkpatrick, Evanston, Ill., pastor, was elected chairman of a 22-member commission to study the national board and agency structure of The United Methodist Church. The Uniting Conference instructions asked that the study proceed by determining "how the witness and mission of the local church may become more relevant and effective."

Victims of Nigeria War Rate Relief Priority

Emergency airlifts to Biafra are among the top priority projects of the United Methodist Committee for Overseas Relief (UMCOR).

The agency has designated $554,000 for relief, rehabilitation, development, refugee resettlement, and other service projects during the next four months.

Of that amount, $50,000 will send food and medicines into Biafra (the secessionist area in Nigeria), $50,000 is for refugee relief in Viet Nam, and $37,500 for Middle East aid.

About $270,000 of the money will go to programs on four continents administered by international relief agencies of the National Council of Churches (Church World Service) and the World Council of Churches. Another $52,916 will go to United Methodist agencies in 12 countries.

Dr. J. Harry Haines, executive secretary of UMCOR, reported that Church World Service had shipped 5,000 tons of high-protein food and medicine to Biafra by early September.

Contrary to some reports, he said, food supplies have been getting through although the flow is still small. Four relief planes have been shot down by Nigerian federal forces and one crashed. A medical team of seven, including a United Methodist nurse, [see story below] has been assigned to serve victims of the Biafra-Nigeria conflict.

The $50,000 provided to Vietnam Christian Service brings to $320,000 the total UMCOR has granted to the relief agency in South Viet Nam since 1966.

Special grants of more than $230,000 will assist African refugees in the Central Africa Republic, the Congo, Kenya, and Tanzania under the Ecumenical Program for Emergency Action in Africa. UMCOR funds will help provide aid to drought victims in Rhodesia, medical clinics for earthquake victims in Iran, family-planning assistance in Brazil, Okinawa, and Taiwan; medical services for refugees in Greece; a community-development team in Bolivia; and a farming and handicraft center in the Fiji Islands.

Nurse Bound for Biafra With Relief Team

Registered nurse Mattie Tolley, a United Methodist from Davis, Okla., is part of a seven-member interfaith medical and relief team assigned to serve Biafra-Nigeria war victims.

Miss Tolley

Recruited by Church World Service of the National Council of Churches, Miss Tolley is among four nurses, a doctor, a pharmacist, and a former Peace Corpsman who will work for one year in the war-torn country.

Medicines and equipment adequate for a year, and rations for the team for six months, have already been airlifted to the area by Church World Service.

Miss Tolley received her training at Hill Crest Medical Center School of Nursing, Tulsa, Okla.

The United Methodist Committee for Overseas Relief, between January and September of this year, has contributed $85,000 through Church World Service for the war victims.

Education Board Lauds Antipoverty Projects

The United Methodist Board of Education has appealed for continuing and expanding Head Start and similar antipoverty programs.

At its quadrennial organizational meeting in St. Louis, the board also expressed appreciation to the federal Office of Economic Opportunity (OEO) for helping the disadvantaged and economically underprivileged. It further commended United Methodist local churches, colleges, and universities which have sponsored Head Start and similar programs under the OEO.

Bishop O. Eugene Slater of San Antonio, Texas, was elected president of the 91-member board. Reelected as general secretaries of the agency's three divisions were: Dr. Howard M. Ham, Local Church; Dr. Myron F. Wicke, Higher Education; and Dr. Henry M. Bullock, Curriculum Resources.

The meeting marked the formal merger of the educational agencies of the former Methodist and Evangelical United Brethren denominations.

Among other staff members elected were nine from the former EUB board staff, including Dr. E. Craig Brandenburg, former EUB general secretary who is associate general secretary of the Division of Higher Education.

Alcohol Problems Challenge Church, Says Bishop

The church intends to stay in the thick of the action in alcohol-related problems, says United Methodist Bishop James K. Mathews, even though it is a latecomer to the battle.

Speaking to the 28th International Congress on Alcohol and Alcoholism, the bishop said the church's greatest contribution, working ecumenically, will be in the area of prevention.

Some 1,800 people from around the world met in Washington, D.C., for the congress. Participants included persons from government and private organizations dealing with addiction, treatment, medicine, law enforcement, and control.

The bishop, who is board chairman of the North Conway Institute, pointed out that this preventive aspect should be developed through "action-oriented education," to open widespread discussion to overcome rejection of the alcoholic.

In legislation, Bishop Mathews declared that it is time to "question some of our 'sacred cow' concepts that churches can usually automatically be expected to support." He mentioned specifically such control legislation as local option, Sunday sales, liquor-by-the-drink, and minimum age.

Another speaker, Gov. Harold E. Hughes of Iowa, called alcoholism "a microcosm of the problems of our society in this troubled world today" and held that "if we aren't able to meet this problem, we aren't likely to meet the great problems of war and peace, mass poverty, racism, and the estrangement of youth from the adult world."

A United Methodist layman and a recovered alcoholic, Governor Hughes stressed the need to "meet the problem" rather than "solve it with a neat, final solution." He added, "We can and must identify it for what it is—a disease and not a crime."

In a related meeting just prior to the congress, Dr. Thomas E. Price said that in *recommending* abstinence from liquor rather than *requiring* it, the Dallas Uniting Conference acted "wisely and courageously" in removing all the legal prohibitions against drinking and smoking.

Dr. Price, Board of Christian Social Concerns, added that the old stance of enforced abstinence is giving way to a new voluntary abstinence.

United Methodists in the News

Dr. Daniel C. Thompson, professor of sociology at Dillard University, New Orleans, La., has been named study director of a research project to determine what resources must be mobilized for future development of the 12 predominantly Negro United Methodist-related colleges. The study is financed by a $68,500 grant from the Ford Foundation.

John G. Detwiler, president of Alcan Cable Co., of Williamsport, Pa., has been named acting president of Lycoming College. He is filling a vacancy left by Dr. **D. Frederick Wertz**, recently elected a bishop.

The Rev. **Donald G. Niswander**, former pastor of the United Methodist congregation in Hoffman Estates, Ill., has begun a five-year term as minister of the American Protestant Church of Brussels, Belgium.

Charging "subtle pressures" to avoid controversy, the Rev. **B. J. Stiles** has resigned after seven years as editor of *motive* magazine, which is published by the United Methodist Board of Education's Division of Higher Education for the ecumenical University Christian Movement.

United Methodists recently honored by foreign countries include:

- **Mrs. Frederick B. Fisher**, wife of the late Methodist bishop of Calcutta and Burma, will receive the first Nehru Literacy Award. She is founder of Literacy House in Lucknow, India, and president of World Education, Inc., of New York.
- The Rev. **A. K. (Maud) Jensen**, New Cumberland, Pa., received a citation from the Korean government for her valuable contribution to the development of child welfare in Korea since her assignment there in 1928.
- Bishop **Everett W. Palmer**, of Portland, Oreg., was awarded "The Star of Africa: Grand Band," Liberia's highest decoration for a foreigner, at a state banquet given in honor of the bishop and his 34-member travel seminar to Africa and the Holy Land.

Group Named to Talk Union With Negro Methodists

In response to action by last spring's Uniting Conference, a committee of United Methodists has been formed to explore the possibilities of union with three Negro Methodist denominations. The Commission on Ecumenical Affairs named the special committee when it met to organize for the 1968-72 quadrennium.

Dr. Robert W. Huston, reelected as the commission's general secretary, said that preliminary contact already has been made with the three Negro bodies—the African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal Churches—and a cordial relationship exists for continuing talks. Such conversations, commission members said, would not affect the nine-member Consultation on Church Union in which all four Methodist groups participate.

The commission elected Bishop Paul A. Washburn, Minneapolis, Minn., as its new president. Vice-presidents are Bishop James K. Mathews, Boston, heading the Committee for Liaison, Consultation, and Church Union; Bishop Everett W. Palmer, Portland, Oreg., Committee for Promotion and Interpretation; and Dr. Albert C. Outler, Dallas, Committee for Studies. The Rev. C. Vernon Bigler, Jr., Syracuse, N.Y., was elected recording secretary.

Dr. Sumpter M. Riley, Jr., Lima, Ohio, and Miss Doris Handy, Pittsburgh, Pa., will serve with Bishops Washburn, Mathews, and Palmer and Dr. Huston on the special committee to explore union possibilities with the three Negro churches.

In other actions, the commission approved in principle the employment of additional staff as funds become available; prepared to study a number of possible major emphases; and established a committee to review the question of the commission's headquarters, presently in Evanston, Ill.

Social Concerns Agency Sets Priority Issues

Organizing for the 1968-72 quadrennium, the Board of Christian Social Concerns elected a Negro bishop as its president and specified 11 priority issues at home and abroad.

Bishop Charles F. Golden of San Francisco, Calif., was chosen to head the board, and Dr. A. Dudley Ward was reelected general secretary.

Also elected were three vice-presidents, each of whom chairs a division of the agency: Bishop W. Kenneth Pope, Dallas, Texas, for Human Re-

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lations; Bishop James S. Thomas, Des Moines, Iowa, for General Welfare; and Mrs. Glenn E. Laskey of Ruston, La., for World Peace.

Linking up with the denomination's four-year theme of *A New Church for a New World,* the board singled out two major problems for focus—international tension and justice, and inequities and injustice in the United States.

Within this framework, several priority issues were pinpointed. At home: crime and police-community relations; housing, employment, and manpower policy; public-education policy; welfare policy and income maintenance; health and human development; alcohol and other dependency-producing drugs. International issues include: U.S. foreign policy, especially regarding Asia; world development, food, and population; strengthening the United Nations; the arms race and the military establishment.

Board members agreed that the first priority of the national agency is "the effecting of national policy development, consistent with stated positions of the General Conference," engaging in the legislative process, and witnessing to administrative areas of the government.

The Rev. John P. Adams was named to direct a newly constituted department of law, justice, and community relations. In other staff changes, Dr. Grover C. Bagby was named head of the Division of General Welfare. Succeeding him as head of the Division of Human Relations is Dr. Earnest A. Smith.

In other business, the board set up a committee to administer the Support of Conscience Fund. Headed by Bishop John Wesley Lord of Washington, D.C., it replaces and broadens the Racial Witness Relief Fund in aiding persons who are arrested or suffer economic loss by witnessing for racial justice or against war.

Ten New Chaplains Join Burgeoning Roster

Ten ministers were endorsed for chaplaincy service as the United Methodist Commission on Chaplains and Related Ministries organized for the new quadrennium under Bishop Dwight E. Loder of Detroit, Mich.

The 769 chaplains on active duty —622 of them with the armed forces —brings the roster to a record level except for the World War II period. Forty-four have gone on duty in the past year, and 67 were added from the former EUB Church.

The agency, with headquarters in Washington, D.C., reelected Dr. John

R. McLaughlin as its executive secretary. In other action, it agreed to continue serving as the endorsing body for chaplains from the Wesleyan Church, formed this year by a merger of the Wesleyan Methodist and Pilgrim Holiness denominations.

Contemporary Evangelism Urged By Board

"We must be free to experiment with creative evangelistic models and a variety of organizational structures. We dare not come with simplistic answers to complex questions."

So stated the United Methodist Board of Evangelism in hammering out a position paper on contemporary evangelistic approaches at its organizational meeting in Minneapolis.

The 60-member board produced a document declaring that "evils such as racism, poverty, and war do issue from the heart but also derive their massive power from social structures which must be identified and brought before the judgment of God."

Likening the church's position in history to the first-century Christians, the manifesto urged that the church "be a redemptive revolutionary influence in today's culture." It warned that the world is questioning whether the church has a valid message for modern man.

On an ecumenical note, the paper declared: "To celebrate our oneness in Christ and each other in the midst of the world, as well as in the places of formal worship, requires openness toward all with whom God joins us."

One method the board will use to promote this openness, especially in bridging the generation gap, is through a Washington, D.C., folk-music group known as "Dust and Ashes."

The agency will make the group available to local churches, youth and student gatherings, and seminary

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TV *this month*

By DAVID O. POINDEXTER

HOWEVER one felt about the performance of Chicago police at events surrounding the Democratic Convention in August, it was easy to find someone who disagreed completely. Reactions were as swift as they were unexpected.

Some believed the action was necessary and generally justifiable. Others were shocked. One of my youthful acquaintances was stunned by much of the nation's reaction. As he watched television reports, he said to himself, "At least now no one can ignore reports of police brutality. . . . There will have to be a monumental public outcry."

My friend was stunned because though the public reacted much of it was opposite to what he expected. He was not alone when he asked, "Why did so many people look at the same pictures and draw such different conclusions?"

A wealthy suburban matron, an inner-city social worker, a farmer, an industrialist, and an unemployed ghetto resident look at the problem of poverty, and they all come up with different solutions. A parent raised on Little Orphan Annie, Henry Aldrich, Nancy Drew, and Gabriel Heatter is likely to have a different reaction to Bob Dylan than a teenager who cut his teeth on the Beatles, Sputnik, Get Smart, and Walter Cronkite.

The fact is we approach every experience with our own set of presuppositions, loyalties, and memories. We select what we want to believe and we reject everything else. Dr. Joseph T. Klapper, sociologist, suggests that what registers in one's mind "is in part or whole determined by what persons want to perceive, have habitually perceived, or expect some form of social or physical reward for perceiving."

There it is. In Chicago we all saw what squared with our presuppositions. We always do. Our reactions tell more about ourselves than they do about outward events.

Television can beam news pictures at us until our vision is blurred. It will not materially alter our opinions. Indeed, it will reinforce them for we see only what we want to.

What is needed TV cannot supply. The church can. Our presuppositions can only be understood and updated when we are members of small groups where the fellowship is strong enough for us to reach the fundamental levels where our strongly held opinions are hidden away. Such a group watching the Chicago activities would likely have had an experience totally different from either yours or mine.

TV has given us undreamed of access to all the drama on the world's stage. The church has an unparalleled opportunity to help us really hear and respond to the message of that drama as we discuss it within the bounds of Christian fellowship. Particularly is that true if we constantly seek to see our own mindsets in the light of the mind of Christ.

This month watch for:

November 20, 7:30-8:30 p.m., EST, on NBC Hallmark Hall—*A Punt, a Pass, and a Prayer.*

November 23, 7:30-8:30 p.m., EST, on NBC—*The Mouse on the Mayflower.*

November 28, 7:30-8:30 p.m., EST, on ABC—Truman Capote's *Thanksgiving Visitor* with Geraldine Paige.

November 29, 10-11 p.m., EST, on ABC—*The Scientist*, first of a series titled *Man and His Universe.*

December 3, 7:30-8:30 p.m., EST, on CBS—*National Geographic* special.

December 4, 9:30-11 p.m., EST, on CBS Playhouse—*Saturday Adoption.* College student becomes remedial reading tutor for Negro boy.

December 5, 9:30-10:30 p.m., EST, on ABC—*The Secret of Michelangelo*, filmed in the Sistine Chapel. Artistically and biblically, this is the finest program in months, a superb hour for church-group and individual viewing. Congratulations to 3-M and National Catholic Office for Radio and Television.

December 8, 7:30-8 p.m., EST, on CBS—*A Charlie Brown Christmas* (rerun).

December 9, 9-10 p.m., EST, on ABC—*Gettysburg.* Another in the *Saga of Western Man* series.

December 11, 10-11 p.m., EST, on NBC—*Down to the Sea in Ships*, a saga of man's romance with sails and steam.

December 15, 7-8 p.m., EST, on ABC—*The Undersea World of Jacques Cousteau—Whales.* □

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In other business, the board elected as president Bishop Noah W. Moore, Jr., of Lincoln, Nebr., one of two Negro episcopal leaders chosen this fall to head major agencies.

Dr. Joseph H. Yeakel was reelected general secretary, and Dr. Kermit L. Long, associate general secretary.

Four bishops were chosen to head the board's program sections: Bishop A. James Armstrong, Aberdeen, S.Dak., field services; Bishop Roy C. Nichols, Pittsburgh, Pa., project development; Bishop Edward J. Pendergrass, Jackson, Miss., *Tidings* and promotion; and Bishop W. Maynard Sparks, Seattle, Wash., *The Upper Room*.

The board endorsed Project Equality by affirming that its employment and purchasing practices have coincided for some time with the voluntary co-operative interdenominational enterprise, and by announcing it would become a Project Equality member in Tennessee.

New Program Council Elects Bishop Ward, Dr. Church

Organization of the new United Methodist Program Council included business as diverse as electing officers and adopting an official emblem for the denomination [see design above right].

Bishop W. Ralph Ward of Syracuse, N.Y., was elected president of the key co-ordinating agency and will step aside as top officer of the Board of Missions' National Division.

Selected as general secretary was Dr. Paul V. Church of Dayton, Ohio, who had been executive secretary of the former EUB Church's General Council of Administration since 1961. Prior to that, he served pastorates and as district superintendent of the denomination in Illinois.

Dr. Church

The Program Council will have headquarters at 601 West Riverview Avenue in Dayton, which has been home base for the former EUB Church.

Among members of the council are 15 active bishops, 20 ministers, 35 lay persons, and about 30 members of the Council of Secretaries.

The agency's aims are twofold: (1) to provide a consultation process where program emphases may be chosen and co-ordinated by bishops, board secretaries, clergy, and laity, and (2) to serve in helping select and co-ordinate program plans, and in interpreting and promoting them in annual conferences and local churches.

The official new emblem of The United Methodist Church combines the cross and a flame symbolizing the Holy Spirit. It is available to local churches, agencies, and conferences from the Program Council's Division of Interpretation, in Dayton, Ohio.

The Program Council's three major divisions, with their chairmen and top full-time executives, include:

Division of Co-ordination, Research, and Planning: Dr. Robert A. Uphoff, Seattle, Wash.; Dr. Gerald L. Clapsaddle, Dayton, Ohio.

Division of Interpretation: Bishop R. Marvin Stuart, Denver, Colo.; Dr. Howard Greenwalt, Evanston, Ill.

Division of Television, Radio, and Film Communication: Bishop Aubrey G. Walton, New Orleans, La.; Dr. Harry C. Spencer, Nashville, Tenn.

In other actions, the Program Council created a Committee on Review headed by Roy J. Grogan, Weatherford, Texas, attorney; changed the name of the *Methodist Story-Spotlight* program journal to *The Interpreter;* and added eight new members.

Churchmen Urge Amnesty For Viet Dissenters

American citizens who are convicted, imprisoned, or have emigrated in resistance to the Viet Nam War should be granted amnesty, says a group of U.S. clergymen.

An appeal for this amnesty, prepared by Clergy and Laymen Concerned About Vietnam, was signed by 10 prominent clergy, including 7 United Methodist and Episcopal bishops.

The group estimated that 700 young men have been imprisoned,

hundreds are awaiting sentencing, more than 5,000 have emigrated, and unknown numbers have gone underground to protest the war.

Signing the statement were United Methodist Bishops Charles F. Golden, San Francisco; John Wesley Lord, Washington, D.C.; and James S. Thomas of Iowa.

The statement contended that amnesty would remove the scandal of political imprisonment in America, reflecting a nation strong yet flexible enough to acknowledge its errors.

The amnesty appeal charged that America has confused conscience with criminality and made outlaws of some of her noblest sons. "Having raised up men of conscience," the statement continued, "we dare not abandon them in their moment of conscience."

Crusade Scholars Total 162 This Year

A total of 162 students—62 more than last year—are studying under the international Crusade Scholarship program of United Methodism.

This year's group, one of the largest since the program was started in 1945, represents 30 countries. The total number of Crusade Scholars over the 23-year period is 1,552. The current crop includes 104 who are studying in the United States and Puerto Rico, 27 doing graduate study in 17 countries overseas, and 31 in an African undergraduate program.

Purpose of the program is to train students for service in the church, business, professions, arts, education, science, and other fields.

CENTURY CLUB

Six women have been added to TOGETHER'*s Century Club list this month. The new members are:*

Mrs. Emma B. Butler, 100, West Haven, Conn.
Miss Ella Combes, 100, Shelton, Conn.
Mrs. Carrie Kreckman, 102, Rochester, N.Y.
Mrs. Agnes Pearce, 100, Birmingham, Ala.
Mrs. Laura Richards, 100, Spencer, Iowa.
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TOGETHER's 13th Annual Photo Invitational:

That Deadline Is Creeping Up!

The Theme:

Turn! Turn! Turn!
To Everything There Is a Season

By Pete Seeger

Chorus:
To everything, turn, turn, turn,
There is a season, turn, turn, turn,
And a time to every purpose under heaven.

A time to be born, a time to die;
A time to plant, a time to reap;
A time to kill, a time to heal;
A time to laugh, a time to weep.
(Chorus)

A time to build up, a time to break down;
A time to dance, a time to mourn;
A time to cast away stones,
A time to gather stones together.
(Chorus)

A time of love, a time of hate;
A time of war, a time of peace;
A time you may embrace,
A time to refrain from embracing.
(Chorus)

A time to gain, a time to lose;
A time to rend, a time to sew;
A time of love, a time of hate;
A time of peace, I swear it's not too late.
(Chorus)

TRO © 1968 Melody Trails, Inc., New York. Used by permission.

THIS ONE is about the rhythm of human activity, of the seasons—of life itself—as set to music in Pete Seeger's popular folk song adapted from some of the Bible's most memorable verses (Ecclesiastes 3:1-8.) The wisdom of the ancient scribe, passed along to countless generations of men, sets the theme of TOGETHER's 13th Annual Photo Invitational, and should contain a treasure-house of inspiration for our reader-photographers. The deadline is almost at hand, so now is the time to prepare your entry or entries. Meanwhile, don't forget: If one of your pictures is selected to illustrate this newest Photo Invitational, it will be published in early fall of next year. We'll pay $25 for each 35-mm. slide used, and $35 for larger sizes. Are you ready to start shooting now?

HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the song inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1969.
5. Original slides bought and all reproduction rights to them become *Together*'s property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides lost or damaged.

Send entries to:

Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068

Can We Be Reconciled?

A PRESIDENTIAL election year always draws out, and usually further polarizes, negative attitudes that have been just under the surface of American society. It is a time when our dislikes and disagreements are accentuated, rather than what we have in common. In this respect, 1968 has been a banner year for no-saying.

The same has been true in the churches. The Pope's ban on birth control brought conspicuously to the surface the authority crisis in Roman Catholicism, and showed that Catholics are saying no to their church. Protestants dare not be smug; they have deep problems, too. Membership losses, financial woes, wavering commitment, and often bitter internal struggles are only superficial signs of a deeper malady: loss of community within the church.

Angry disagreements and open rifts, particularly on social issues, show how tenuous and flimsy the bond of unity in Christ has become. Too often, today, arguments within the church are like bitter disputes between strangers who have nothing in common, rather than like disagreements within a family where there is the understanding that no differences will shatter a deeper and more basic unity. Simply put, many members don't recognize, or have forgotten altogether, what brought them together in the church in the first place.

In the face of this, many church leaders are calling for reconciliation, both within the church—to heal its own dividedness—and by the church in society—to reconcile warring factions around mutually acceptable goals. The biblical foundations for this are unchallengeable. In his letter to the church at Corinth, for instance, the apostle Paul told how God "through Christ reconciled us to himself and gave us the ministry of reconciliation." A contemporary theologian, George W. Webber, believes the primary role of today's congregation is "living as agents of reconciliation."

But reconciliation, like "law and order," can be interpreted many ways. Does it mean the church should stop speaking out on controversial issues? To do that would be to ignore the prophetic function of the church.

Does it mean the church should become a holy hiding place for those weary of the world's ills and tensions? That isn't reconciliation, either. For people living in a desperate age, as Samuel H. Miller has put it, the church must offer more than just a place in which to "tranquilize their disturbing experiences —like some sort of lullaby."

Does reconciliation mean the church should make a special effort to rebuild a sense of community, of common identity and purpose, among its own members? Surely this is needed. The church can become a living example of community, demonstrating to the world how people can live together. But true community is established only with honest recognition both of what is held in common and what is not. A surge of smiling socializing that hides real differences will not make a divided congregation whole again.

Here, perhaps, is the hinge. How can we in the church disagree on particular questions without breaking the bond—common faith in Jesus Christ—that holds us together as a community?

The Rev. Daniel Walker speaks to this in his book *Enemy in the Pew?* "There is no longer a unity of moral conviction among church members," he says. "The church cannot speak persuasively with a cracked voice. Of course, complete unity of moral conviction in the church is neither likely nor desirable. But the careful nurture of a mature Christian conscience is a responsibility we have been neglecting."

Here the church has failed, and now is paying a stiff penalty. Members have not been led to an understanding of what the church is, and what they have in common together—that which transcends the issues of any particular day. Small wonder that they are so easily factionalized, alienated from each other and the church on temporal questions.

"We shall not always agree on what the Christian position is with regard to specific issues," adds Dr. Walker, "but there should be no cause for debate about the church's responsibility for lifting moral standards and correcting ethical deficiencies."

Another component is required, however, before reconciliation is possible. The Rev. Dale E. Turner put his finger on it when he said, in a recent issue of *United Church Herald:* "Unfortunately, some people can hit the nail on the head and split the wood at the same time.

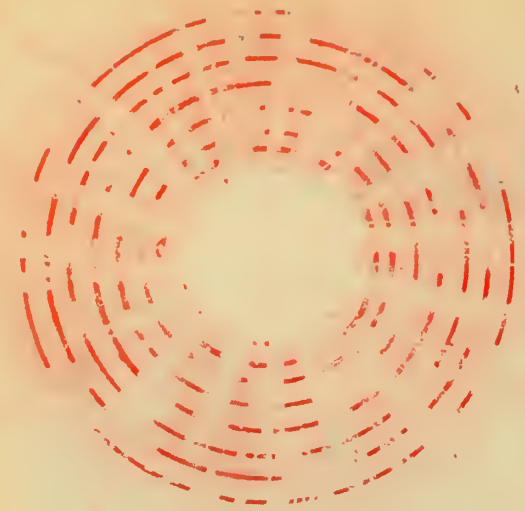
"The church," he continued, "is commissioned to deal with vital issues, and all vital issues are controversial. If controversies and differences are to be handled constructively and creatively, we cannot impugn the motives of others with whom we disagree. We should seek unity of spirit without requiring uniformity of conclusion . . . Controversy is not creative if it devolves into estrangement and bitterness."

Where can reconciliation begin? With the admission, first, that reconciliation will not wipe out our differences, or future tensions and disagreements. True reconciliation is not acquiescence or submission or surrender. It must include radical honesty and openness, which become possible only when different opinions are expected. And, not least, it includes recognizing the shared hopes and beliefs which unite us—make us one community—in spite of our disagreements.

If we in the church cannot create and demonstrate a unity sustained by the spirit of reconciliation, what hope is there for society at large?

It is the Christmas season. Let us celebrate that which binds us together as Christians, and proceed.

—YOUR EDITORS



Can Christmas Happen Today?

By *ABRAHAM L. BRANDYBERRY*
Pastor, Westbrook Park United Methodist Church
Canton, Ohio

And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered.

—The Gospel According to Luke 2:3-6

JUST A FEW years ago the youth group of a former Evangelical United Brethren Church in Akron, Ohio, sponsored and built a live Nativity scene for the Christmas season. It was complete with live sheep and a real donkey, and the youths dressed themselves in the simulated ancient garb of the Holy Family and their guests.

One evening the donkey got loose. The young people pursued the animal all over the nearby campus of Akron University. But the climax came on Christmas Eve when the donkey showed his utter displeasure for the whole scene by biting the young lady who was portraying the part of Mary.

She was rushed to a hospital, and you can imagine the consternation of the doctors and nurses on duty in the emergency ward on Christmas Eve. Into their glistening, antiseptic surroundings walked shepherds with straw clinging to their burlap, colorful Wise Men with mud on their shoes, and Joseph, also in burlap, tenderly leading a young lady covered with a knit shawl and tears, announcing, "This is Mary. She has been bitten by a donkey!"

The ancient story superimposed on a modern setting appears incongruous. Perhaps, subconsciously at least, we like to keep the story in the ancient past so that we do not have to make the decisions that are required by the meaning of the Christ event for all mankind. In spite of its ancient setting, Christ's entry into history has meaning for every generation of mankind. Christ is

eternally contemporary, and the ancient account has meaning for our modern age, just as it does for all others.

What if time were measured by some other standard and this were not the year of our Lord 1968? What if we had never heard the words "Christ," "Christian," and "Christianity"? What if we lived in a world devoid of all the influences of Christ? What if Jesus Christ were born today?

IN MANY WAYS our world is not unlike the world of long ago when Jesus was born. Let us imagine how it would be if he were born today in the United States. He would come to a country plagued by problems and conflicts similar to those that plagued the world 2,000 years ago.

Imagine how it would be if we were told that we must participate in a census of the entire nation. This time, instead of census takers coming to our homes, Washington directs that every citizen of every state must journey to his state capital to fill in the required forms. In the state of Ohio, everyone would travel to Columbus; in Pennsylvania everyone would go to Harrisburg, and so on and on.

Let us continue to imagine that a young Ohio couple named Joe and Mary are heading for Columbus by car. They know that they are taking a chance because their first child is expected soon. They tell themselves that they can always go to a hospital in the capital city, if need be.

Upon arrival in Columbus, they go to the Neil House across from the capitol, but there are no vacancies. It is the same story at the Sheraton-Columbus, and the Beasley-Deshler. After considerable driving around town, walking in and out of hotels, the wife warns her nervous husband that they had better look for a hospital instead of a hotel. After making inquiries, they go to the nearest one only to learn that it is filled with people from all over the state. They go to another and discover that its care is limited to residents of the county. They try a third and are told that the nurses there are on strike.

Finally the hour arrives when conditions will not wait for hospital or hotel, and the young couple pull into the nearest parking lot. They hurriedly explain their plight to the attendant. The best he can do is usher them into the back room of the shelter that serves as his office. There is a small electric heater and a worn lounge. Being a former taxicab driver, the attendant is able to assist in the delivery, and it is there that the first child of Joe and Mary is born.

This isn't the end of the story for strange things happen that night. People all over the state report seeing unidentified flying objects. Several farmers tell how, walking from their barns to their houses after evening chores are finished, they see a glowing, moving object in the sky. A few follow it and end up in the Columbus parking lot, where they find a young mother with her first baby—a son—and an anxious and befuddled father.

Some observers claim the unidentified flying object actually stands still for a time over the shelter in the parking lot. Others tell of seeing the UFO, and among them are the governor himself and two of the state's congressmen. They demonstrate their magnanimous concern by bringing receiving blankets, a bottle of baby oil, a bottle warmer. One of the congressmen assures the young couple that he will push for a bill in the next session of Congress to provide for larger hospitals. The other lawmaker, not to be outdone, vows he will fight to liberalize Medicare benefits to take care of cases like theirs.

If this seems farfetched, then think what could have been the nature of the Christmas story if it had happened today instead of 2,000 years ago. Possibly it would be told in some such fashion 20 centuries from now, with an account of all the subsequent marvels of the incarnate life that followed, calling attention to the Christ Child's birth.

God's Son came into a dark world at the turn of the Christian Era, signalled by a strange light over Bethlehem. The world is still dark, and the light is still strange. But those who can receive God's light, even today, receive the power to become sons of God. Such persons understand a light in the darkness. They are born, as the Scripture says, not of blood or of the will of flesh or of the will of man but of God.

THE NEWS we proclaim in 1968 is that Christ *is* born today! He is born anew in a man's spirit whenever a life is opened to him. Whenever a human heart confesses in repentance and humility that it has not been a home for God's holiness, Christ is born anew and Christmas happens all over again. Whenever a person bows in adoration saying, "Here, Lord, take my years, my weeks, my days; use what I am and what I have as you will," Christ enters the personal history of that life.

He comes today as he did 2,000 years ago to cast out sin and to enter into our lives, to be born in us. It is today in fact, and not in supposition, that Christ is born. He comes to Columbus and Los Angeles, to New York and Honolulu, to Chicago and Memphis. He comes to our town and your town. He comes to your street and to your house. He is with you in the pew where you sit at worship. He comes waiting and wanting to be born anew in you!

Will you let Christmas happen to you today? □

MY GOD, DISCERNED

By ROY C. GERVAIS, JR.

How do I know You,
How do I know You are
When others seem to know
You are Someone, Something else
Than You are to me?
How can I believe in You,
You, my God, the One who made me,
Who made my soul so willing
To believe in a spirit so far
From others' intellects?
Who is right? Am I wrong?
Or are You Something, Someone
Different to every person, everything?

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He's Building a NEW CITY

Text by **Willmon L. White** / Pictures by **George P. Miller**

JAMES W. ROUSE, the man gesticulating above, knows how to spread forth his hand and create urban miracles—as the construction scenes (facing page) from his new city of Columbia, Md., suggest.

Columbia is sprouting like a field of toadstools over 14,000 rolling acres between Baltimore and Washington, D.C. Along this 37-mile corridor, Jim Rouse—mortgage banker, shopping-center builder, and Presbyterian elder—decided to take a billion-dollar stand against urban blight and suburban sprawl.

Of the 100 or more so-called "new towns" being built in America, most have idyllic names, 18-hole golf courses, and little to distinguish them from garden-variety suburban housing projects "made of ticky-tacky" as the song says, "and they all look the same."

On the surface, Columbia seems little different. It is winning no architectural Oscars. But it does seem unique in its attention to total environment and the special soil it is preparing for the growth of families of diverse backgrounds.

Columbia also provides an unusual staging area for the churches. Ecumenical ministries and interfaith co-operation evolving there may provide revolutionary models for church extension and mission of the future.

Too often, American cities develop by default, tumbling and sprawling over themselves, leaving decay and desolation in their wake. Some hopeful signs are seen for rescuing and reshaping the old cities, making them more human and livable. But the process looks long, painful, and very expensive.

Another approach to saving the cities is building new ones—either in the wide, unused spaces or in community cells near to, but relatively independent of, big-city

James Rouse: Prophet of the Urban Priority

"We face the addition of 70 million people in our cities over the next 20 years—a new Toledo each month. Or a Denver, a Dallas, and an Atlanta each year. Yet, not one single metropolitan area has plans to match the growth just ahead."

"Urban sprawl is inefficient, ugly, and dull. It squanders the resources of nature and produces graceless housing. Worst of all, it is inhuman and antihuman. It creates areas irrationally out of scale with people—too big for them to feel part of, responsible for, important in."

"Although the business of city-building is the largest single industry in America, there is no large corporation engaged in it—no General Motors or General Electric; no Xerox or IBM. As one result, we don't know the arithmetic of a good city."

"There's a peculiar state of mind about the American city that nobody believes any good things are going to happen. Any effort to produce a quality environment tends to be discounted as unlikely by the conventional wisdom."

City-builder Rouse (right) huddles with Gordon Cosby, pastor of the Church of the Saviour in Washington, D.C.

"The riots have made the choice clear. We remake our cities into fit places for the family to live and work and grow or the city will be blown up, bombed out, and burned down. The city is an intolerable jungle that degrades man. It must, it will be transformed."

organisms. Columbia falls into the latter category, and it may be one of the best planned business ventures ever launched.

Columbia's "father," Jim Rouse, is a visionary who keeps checking the contents of his billfold, a city-builder bold enough to dream of an American Camelot and pragmatic enough to know it will never happen unless the undertaking reaps a profit.

"Might it not be very profitable indeed," he asks, "to build a good environment instead of a poor one?" Because some other new-town projects have hit snags, a lot is riding on Columbia. If it fails, it may never be tried again on such scale.

Right now, 18 months after it opened for business, Columbia looks like a real-estate bonanza. Buyers are moving into houses and apartments as fast as they can be completed. Several manufacturing, distribution, and research firms have moved in and eventually will provide jobs for many Columbia residents. More are on the way. General Electric recently announced it has taken option on land for a plant that will employ 10,000 people.

A frequent criticism of planned communities is that they offer no housing up and down the price spectrum. In Columbia, some three-bedroom houses will sell below $15,000 while larger detached dwellings on large lots will go at $60,000 and more.

Like other new towns, Columbia is a booming tourist attraction. Families swarm in on weekends to see the "Next America" exhibit, visit the model homes, tramp the woods, and skip stones across man-made Kittamaqundi, Columbia's downtown lake. Among cultural attractions, Columbia offers the Merriweather Post Pavilion of Music, the summer home of the National Symphony Orchestra.

The completed Columbia of 1980 is projected as the home of more than 100,000. It will break down into seven villages, each composed of 15,000 to 20,000 people and consisting of three to four neighborhoods.

For each neighborhood, there will be an elementary school, child-care center, convenience store and snack shop, meeting hall, and recreational facilities. At the village center, the neighborhoods will be served by supermarkets, banks, churches, secondary schools, community building, library, swimming pool, tennis club, and other facilities. Wilde Lake, the first of the seven villages, became fully operational with the opening of its first school this fall.

Housing started going up this past summer in the second village, and site preparation was started on

the third. Work also began on Columbia Mall, a huge enclosed shopping center in what will become downtown. Here eventually will be major department stores, broadcasting studios, theaters, restaurants, and a concert hall. Johns Hopkins University is considering a plan for comprehensive medical care in Columbia. Howard County Community College will open on a 100-acre site in 1970. The downtown sector and village centers are connected by a mini-bus system with its own traffic artery.

Why does Columbia seem to be making it? The best answer is that the Rouse organization has kept its finger on the pulse of the market while experimenting with the tricky yeast of building an environment to support and nourish community living. Jim Rouse again:

"I carry a strong bias that if the urban planning and development process doesn't begin to attempt to examine the way people live and how they work and play and worship, we're not aiming at the right target. I'm not talking about this sentimentally but in market terms. What the city is about is people."

With this brand of hardheaded aesthetics, Mr. Rouse was able to attract about half of the $100 million that has gone into Columbia to date. Connecticut General Life Insurance Company and other investors are impressed with the Rouse Company's economic discipline, especially an "economic model," revised quarterly, which programs each succeeding stage of development. If, as some say, designing a total city is tougher than putting a man on the moon, then the economic model is the guidance and monitoring system that prevents Columbia from straying off course and self-destructing. Plans are projected, scrapped, revised, and reprojected as needed. "You can't put together something this big and complex over a 15-year period from Erector Set plans," explains a Rouse lieutenant.

As Columbia was being conceived in 1963, Mr. Rouse called together a think-tank team of 14 persons prominent in different disciplines—urban planning, family life, sociology, education, economics, medicine, conservation, recreation, and others. "We're going to build a city," he said. "What's the best possible educational system we can come up with? The best health facilities? The best transportation, communication, and recreation systems? How can we make religion the most effective force in people's growth?

"Forget the feasibility," he told the experts. "It will compromise us soon enough. What's the best we know?" Early brainstorming sessions were negative and gloomy, Mr. Rouse recalls. "We churned out hundreds of reasons why Columbia couldn't work. Gradually, we came to believe it could be *made* to work, with enough energy, imagination, and planning. One fellow told me—and I agreed—that the transformation in the group's thinking was something akin to a religious experience."

Another religious experience influenced Columbia's development about the same time. Jim Rouse became involved in Washington, D.C.'s ecumenical Church of the Saviour, a small and often controversial congregation known for its coffeehouse ministry, tough membership standards, and experimental work in Christian group therapy. In the church's School of Christian Living and through contacts with Pastor Gordon Cosby, now a close friend, Mr. Rouse congealed his ideas concerning

Clergymen Wesley Yamaka, Ralph Minker, and Clarence Sinclair check a poster for Columbia Co-operative Ministry.

Columbians happily discover that second cars are not a "must." Most community facilities—whether the neighborhood mail stations or village center shops—are within walking distance of many residential areas.

the potential of religious life.

The churches were encouraged to get in on the ground floor at Columbia. Following talks by Protestant, Catholic, and Jewish churchmen about how religion could best respond to the new city's challenge, the National Council of Churches designated Columbia as a pilot area to explore new forms of ministry. Dr. Stanley Hallett, urban planner with the Church Federation of Greater Chicago and a United Methodist clergyman, was assigned to produce a blueprint for church development.

Subsequently, 13 denominations and 4 Howard County local churches formed the Columbia Co-operative Ministry. Each denomination, including the former Methodist and Evangelical United Brethren Churches, signed an ecumenical covenant pledging to seek more effective forms of mission and service by sharing ministry, facilities, finances, and staff.

"All too often, too much money is spent in building and not enough on ministry," says the Rev. Clarence Sinclair, a soft-spoken United Presbyterian who is executive minister of Co-operative Ministry. "In Columbia, we have an unprecedented opportunity to *be* the church. This is the first time the churches have been asked to respond to a whole new city while it was still on the drawing boards."

Acting on Dr. Hallett's recommendations, Co-operative Ministry formed a nonprofit Religious Facilities Corporation to build, own, and manage buildings to be used by the various religious groups. The Catholic Archdiocese of Baltimore joined the corporation in 1967 and more than $2.5 million has been committed by the various bodies for construction loans.

Meantime, an Interfaith Planning Council was created to co-ordinate program needs for the best use of land and facilities.

United Methodist, United Presbyterian, and Roman Catholic congregations already are functioning in Columbia. By agreement, each bears the name of St. John the Evangelist and worships in Slayton

House, the community center at Wilde Lake Village green. The first religious facility will be built there next year.

A further measure of the churches' commitment to ecumenical action and social conscience is found in the plans of the Columbia Interfaith Housing Corporation developed by the Co-operative Ministry and the Catholic Archdiocese of Baltimore. The venture is headed by the Rev. John J. Walsh, pastor of the Catholic parish. Construction is scheduled this year on the first 300 units of low-income housing. Monthly rents, including utilities, are projected at $75 for a one-bedroom town-house apartment, up to $137 for four bedrooms. Purpose of the housing venture is to furnish shelter at the lowest possible cost to families who cannot rent or purchase at the prevailing market rates, and to contribute toward the goal of an open city. About 50 Negro or mixed families already are among Columbia's first citizens.

Jim Rouse envisions a city where the corporate executive and the corporate janitor may dwell side by side—the kind of social, economic, racial, and age mixture that seemed a healthy factor in small-town culture. An impossible dream? Maybe, but nobody should mistake the Columbia developer's kindly, Ed Wynn-ish manner for a man who quixotically jousts at windmills.

Not long ago, the Rouse Company scotched a rumor that Las Vegas tycoon Howard Hughes was buying Columbia. The truth is that Columbia is not for sale—not to anybody but people with a touch of pioneering spirit who share Jim Rouse's belief that city life can be a blessing, rather than a curse, to mankind. □

Businessmen take a leisurely lunchtime stroll beside Wilde Lake, gem of Columbia's first village. One fourth of the city, 3,300 acres, will be permanent open space in lakes, parks, playing fields, golf courses, and trails.

OLD JOE'S Homecoming

By ROBERT ORMOND CASE

As an invalid confined to a wheelchair, my greatest diversion during the day is looking down from my fifth-floor picture window on Lake Merritt, a pond some 2½ miles long and a rifle shot wide in the heart of Oakland, California.

This tiny lake, landscaped and park bordered, is a bird sanctuary and rest depot for migrating flocks of waterfowl. How suspicious migrating species like Canadian geese and swans are aware of this is one of those wildlife mysteries. They take advantage of it, nevertheless, so that an ever-changing population speckles the lake—including local seagulls who come daily from the adjacent bay seeking scraps left behind by picnickers.

It was here last fall that a touching sequence took place in the drama of real wildfire. Canadian geese were migrating south, and you could hear them all day and night, particularly at night, honking in the sky. One evening a group of about 35 stopped after circling suspiciously a half dozen times before settling down.

When they left, one old gander remained, obviously too tired and rickety to go any farther. After pumping along with the flock for thousands of miles, he had come to the end of his flying days. If this had occurred in open country, likely some predator would have snapped him up. But here there was nothing to harm him. He settled down to make the best of it.

Almost immediately below my window is a boulevard separated from the lake by a grassy parking strip. Here our fallen warrior waddled around grazing on the tender grass. Many of the spectators didn't know that geese like grass. The seagulls didn't; they would stand around in a circle, watching him, obviously saying to themselves, "Tsk! Tsk! When they go to pieces it's pitiful, isn't it? Just look at him —*eating grass*!"

Our hero paid no attention to the curious and cowardly seagulls. A mature Canadian goose fears no other bird that flies—even the great eagles of the North, who have learned through harsh experience that there's too much wear and tear involved in attacking a goose either in midair or on the ground. The upper sections of the goose's wings are so powerful that, using them like a boxer, he can knock an eagle cold.

Or, if a goose gets hold of an eagle in the air, he hangs on like a bulldog—which is unfortunate for the eagle, particularly over water, since the goose's body is too heavy for an eagle to carry through the air. (Contrary to legends, the largest eagle's payload, so wildlife experts tell me, is around eight pounds airborne.)

Now comes the pathetic part of the drama. Early this spring, when the geese were flying north to their nesting places above the Arctic Circle, you could hear them honking above the overcast. Our old gander went flapping around (he could fly only about 40 feet) calling hoarsely, "Hoinck! Hoinck!" to the flock above. You knew he was saying, "Remember me? I'm Joe! Wait up! Give me a chance! Wait up for me!"

Each flock would circle perhaps three times, the leader calling, "Hoinck! Hoinck!" And you knew he was saying impatiently, "All right! All right! We read you, Joe! But get going, pal! We'll make three circles and that's all—we've got too far to go to waste time here."

After the third circle they were gone, and old Joe was left honking into the empty sky.

But now comes the payoff. I didn't see it happen because it came in the night, but I could hear the exchange offstage. What may have been the last of the northbound flocks was pumping by overhead, and in the darkness below old Joe was honking plaintively. He may have known this was his last chance because he sounded hopeless.

I could hear the flock circling, giving him his last chance, but I didn't see the female violate all the rules by breaking the formation and quitting the flock—and come wheeling down through the blackness to join old Joe.

I thought I was seeing double in the morning. They were paddling along side by side, muttering together. I like to think she was Joe's mate—I'm told that geese mate for life—who hadn't discovered last fall until their next stop hundreds of miles to the south that Joe was missing; and tonight, being able to recognize his honking among thousands, she had said to the others without hesitation, "Good-bye, folks. *That's Joe.*"

I couldn't hear what they were muttering about, but she was undoubtedly doing the talking and it probably went something like this:

"Our old gander went flapping around (he could fly only about 40 feet) calling hoarsely, 'Hoinck! Hoinck!' to the flock above. 'Remember me? I'm Joe! Wait for me.' . . . But they were gone, and old Joe was left honking to the empty sky."

"All right, Joe, your holiday's over. Don't you ever try to hide out on me again! Now pull yourself together. Get that head up in the air. Smooth out those feathers. Fold your wings more neatly. Do you want folks to think you're just a tramp, like one of those nasty old seagulls?"

It's hard to tell a male from a female at a distance, but I was able to identify them just last week. Here they came in line like a Navy formation: Paw in the lead, behind him five fluffy little goslings about the size of meadowlarks, Maw bringing up the rear. You could see they were the king and queen of the lake. The hungry but cowardly seagulls—they like to pick off young ones fresh out of the shell and eat them like hors d'oeuvres—kept a good 40 feet away.

I got my binoculars on old Joe, bringing him so close that I could almost see the evil glint in his eye as he watched the circling gulls.

His head was high, his feathers glistening and his wings folded neatly in place. □

UNUSUAL Methodists

RICHARD ELLSASSER
Master of improvisation

UNLIKE SOME former child prodigies, Richard Ellsasser is as extraordinary today as he was as a youngster. Now a world-renowned organist and composer, he was playing hymns and ballads at the age of three, and was giving piano lessons to the maid shortly thereafter. At seven, he was appearing as piano soloist with well-known symphony orchestras. As a nine-year-old, he became interested in organ—and presented all-Bach organ recitals less than a year later. He was believed to be the youngest person in history to memorize and perform all 250 of Bach's works for organ.

Today, besides averaging 100 organ recitals yearly, Mr. Ellsasser composes works for both organ and orchestra, and has recorded more long-playing albums than any other organ artist. He also excels at improvisation, which is practically a lost art among today's classical musicians.

One of Mr. Ellsasser's goals has been "to bring music back to the church." He served five years as minister of music at Wilshire United Methodist Church, Los Angeles, and maintains that someday soon he will again serve some church or college, maybe both. He has studied at two schools of theology and has held a local preacher's license in two states. □

KATHRYN GROVE
United Methodism's lady judge

ANCIENT ISRAEL had only one lady "judge"—Deborah. And in all their histories neither the Evangelical United Brethren Church nor The Methodist Church had a lady judge on their judicial bodies (the Board of Bishops and the Judicial Council, respectively). History was made last May, therefore, when Mrs. D. Dwight (Kathryn) Grove was elected to United Methodism's "supreme court" at the Uniting Conference in Dallas.

The modern-day Deborah grew up in an EUB parsonage, has taught high school, and has served with her physician-husband as medical missionaries in Sierra Leone. Her lifelong hobby has been storytelling. As a Philadelphia Story League member, she provides programs for schools, hospitals, libraries—"any place where people gather," she explains.

Mrs. Grove's numerous past positions have ranged from vice-president of the Pennsylvania Council of Churches to president of the former EUB Women's Society of World Service. She is also active in Church Women United, in numerous women's groups, and her church, Philadelphia's Third United Methodist. □

GIRL SCOUT TROOP 18

Keepers of Methodist church-turned-museum

IT JUST HAPPENS that 9 of the 12 girls in Girl Scout Troop 18 of Randleman, N.C., are United Methodists. And their troop adviser, Mrs. Harry G. Long, Jr., is a Methodist minister's wife. So perhaps the non-Methodist girls were not so surprised when one of their troop's biggest projects turned out to be Methodist-related, too—although it was only a coincidence.

There was an old building in Randleman, which the community wanted to preserve. A historical society was set up, and the Girl Scouts immediately offered to help. Under Mrs. Long's guidance the girls studied the history of the building. It had been built in 1879 as St. Paul's Methodist Episcopal Church, South, but had been vacated in 1944 when two congregations combined and built a new structure elsewhere.

After drawing up a plan of action, the girls applied for and received a Reader's Digest Foundation grant which made it possible for them to restore the historic church. (Only 17 other troops received such foundation grants this year.)

The $275 grant enabled the troop to purchase the museum's first display case. Before the museum was opened, the girls carried rubbish out by the shovelfuls, swept, scraped paint from benches and walls, and helped clear the old church graveyard. They were trained in the restoration and handling of exhibits by the director of Greensboro Historical Museum, have served as models, museum guides, information aides, and hostesses on various occasions when the church has been opened to the public.

The museum project is especially meaningful to some of the girls, whose relatives were members of the church or were buried in its cemetery.

Aside from the museum project, which the girls have worked on for two years, they have many individual service projects—working in hospitals and libraries, as teachers' aides, and as aides to other Girl Scout troops. The troop also is deeply interested in international relations, and the girls hope to travel abroad to visit other Scouts next year.

The Methodist troop members belong to Mount Lebanon United Methodist Church, First United Methodist Church (which sponsors the troop), and New Salem United Methodist Church, all of Randleman; and to the Central United Methodist Church of nearby Asheboro. □

A Jewish mother explains why

We Enjoy Christmas, Too

By SONIA LEVITIN

MY SON'S den mother telephoned me anxiously—the Cub Scouts were planning a Christmas party. Was it all right for my son to participate?

I was touched by her concern, for she was sensitive to the mixed emotions a Jewish child might feel at a Christmas celebration.

"Of course he may participate," I replied. "I'm sure he'll enjoy it tremendously."

"I wasn't sure how you'd feel," she explained almost apologetically. "One gets so many different reactions."

She had reason to be doubtful for sometimes even Jews are not sure how they feel about Christmas. Their opinions are not unanimous—far from it.

Ask 10 Jews a question of religion, so the old saying goes, and you'll get 11 different answers. This saying holds truth because Judaism provides no reference book or central authority to which Jews are bound in specific matters of policy or attitude. Keeping in mind Judaism's traditional teachings and interpreting them in the light of contemporary life, each Jew must arrive at his own conclusions.

When it comes to Christmas, Jews react in different ways. One family tries to ignore the Christmas holiday altogether. Another uses it as a basis for explaining religious differences to their children. Some compensate by making the festival of Hannukah a gala event. Others enter fully into the Christmas spirit, gleaning all its color and merriment but leaving out religious implications.

Thus, even among Jews, peculiar problems arise. "Michael is Jewish, yet he has a Christmas tree," a Jewish child will point out. "Why can't I have one?"

The Christmas tree seems to spur the greatest amount of debate. Most Jews—and certainly most rabbis—agree that the Christmas tree is a religious symbol and ought not to be desecrated by being used as a mere ornament. It is a beautiful tradition, but it does not properly belong in a Jewish home.

During a church and synagogue panel discussion on this subject, one of my temple sisters disagreed. "We should feel free to borrow anything of beauty wherever it is found," she said. Another added, "The Christmas tree is not a religious symbol. It originated as a pagan idea."

WHATEVER its historic origin, we must consider the Christmas tree and any other religious symbol in view of its modern meaning, I suggested. Such debates are endless. I have found, however, that when a Christmas tree is used in a Jewish home, it is often done in a somewhat embarrassed manner, with explanations and protestations: "We call it a Hannukah bush. Why not? The children like it."

The children don't want to feel left out, and they don't want to feel different. This is the crux of the dilemma. It is never easy to be "different."

The Jewish parent feels this most keenly at times such as Christmas. Will his child be exposed to embarrassment? Is he being old-fashioned in denying his child one of the pleasures of the culture in which he lives? Will exposure of this "difference" lead to ugly incidents, accusations, and suspicions?

Most Jewish parents respond frankly to the challenge and state, "Yes, you *are* different from Christian children because you are Jewish. We are all different in various ways. But in many ways we are all the same."

Even a very young child can understand that just as every family has its particular customs and traditions, every religious group has its ceremonies and celebrations. When we pledge ourselves to one group—be it a family, a country, or a religion—we necessarily give it our primary allegiance.

This is not to say that we cannot respect all others. The Jewish parent believes that his child will feel no undue pressure at Christmas, or any other time, if he has been properly educated in his own heritage. Hannukah, which occurs in December, is really a celebration of independence and an affirmation of man's right to freedom of worship.

The tradition of Hannukah has been strongly embraced by many Jews. It is a time of joy, of singing and feasting on special treats, and in place of the old custom of giving the children "Hannukah gelt," or money wrapped in colored paper, many parents now give their children gifts.

This is where the comparison with Christmas ends. Hannukah has become, in the eyes of many Jews, a kind of compensation. This they frankly admit. Jews have never shied away from taking a positive and realistic view of life. Even in the old days, little children learned Hebrew by nibbling on sweet

cookies cut into the shapes of Hebrew letters.

Learning should be pleasant—knowledge is sweet. If it takes presents and sweets to help a child learn and love the ways of his people, then let it be so. The Jewish child's rationalization, "You have Christmas, but I have Hannukah," will be replaced, as he becomes more mature, by an awareness of and a respect for religious differences.

At Christmas time, particularly, the Jewish parent is called upon to explain these basic differences between Christianity and Judaism. My son was asked to explain to his school class the Jewish celebration of Hannukah. He did. Shortly afterward his teacher told me with some amazement, "It's wonderful how your son accepts this whole thing."

"Accepts what?" I asked, slightly bewildered.

"Why, having no Christmas," she replied. "He's really very mature about it."

I thanked her, for she had meant this as a compliment, but I could not help feeling that she had missed the point entirely. The Jewish child does not consider himself "underprivileged" as was implied by the teacher's comment. Different, yes, but neither less fortunate nor superior. It is this "Poor little child—he can't have Christmas!" attitude that causes conflict.

ONE of my Christian friends remarked, "You Jews take Christmas too seriously. It's really just a time for fun and presents. It doesn't have to be religious."

Take religion out of Christmas? What would be left except the sound of cash registers and the sight of wrapping papers littering the floor? No practicing Jew would wish to see "religion taken out of Christmas." On the contrary, he hopes fervently that the Christmas spirit of peace and goodwill will be nurtured and sustained, for these ideals are shared by all religions and faiths.

Just as the Jewish child can share readily in the positive teachings of Christmas, so he can join in the festivities of his Christian neighbor. It is always pleasant to be invited

getting along Together

•

It was the beginning of a holiday weekend, and the gas station was crowded.

"Sorry about the delay," the attendant told the minister when he finally got to him. "Seems like everybody waits until the last minute to get ready for a trip they know they are going to take."

"I know what you mean," the minister replied. "I have the same trouble in my business."

—Roqua Wassam, *Tulsa, Okla.*

•

I had hired a man and wife team of decorators. While they worked in my home, they didn't address so much as a word to each other, but communicated only by pointing and nodding their heads.

After several days of this mystifying behavior, I asked, "Why don't you two ever speak to each other?"

They exchanged smiles and the husband, with a twinkle in his eyes, explained: "That's to make sure that when we leave here we *will* be speaking to each other."

—Mrs. J. A. Gladstone, *Ottawa, Kans.*

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From time to time, my mother had given our neighbor children —Mark, 5, and Gail, 10—copies of Together. Gail enjoyed reading the children's pages to her younger brother. They both adored the colored photographs and the covers.

One very hot August day, Mark came over and knocked gently on our door. "Do you have some more of *your* comic books? Could we please have some?" My mother and I were at a loss for words, but Mark persisted: "You know—the ones with the pictures in them."

Then it dawned on us. Mark wanted another Together. He got it—along with several others!

—Myrl R. Rentfro, *Yakima, Wash.*

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Short, cheerful—and true—stories are worth $5 each to you if you will send them to Together, *and they are accepted. Sorry, contributions not purchased cannot be returned.*—Eds.

to share in an atmosphere of celebration and goodwill.

"Would you allow your children to come over and help trim our Christmas tree?" my neighbor asked.

"Certainly!" I replied.

"Well, I didn't know how you'd feel about it . . ."

Yes, there is this feeling of hesitation or of treading on thin ice. To me it was most humorously expressed years ago by an elderly lady who lived in the apartment next to ours. We met her in the hall on Christmas morning, gaily attired, bubbling with Christmas cheer.

"Merry Christmas!" she exclaimed happily. "Isn't it a wonderful day? Oh, I do love a white Christmas. Merry——" She stopped, aghast, and stammered, "Oh—I forgot. You don't keep Christmas, do you? Well—it *is* a lovely day."

We wished her a Merry Christmas and agreed that it was, indeed, a beautiful day. We wished that she had not felt uneasy or doubtful about expressing her sentiments to us. We hoped that she did not think Jews so detached that they could not accept, gratefully, a sincere good wish. We can certainly share in the joy that Christmas brings to others without undermining either our faith or theirs.

What then of Christmas celebrations in the schools? How does the Jewish child feel? This, too, is a matter of individual opinion. There are those who feel that if Christmas is to be discussed, Hannukah should be given equal time. Such has never been my opinion.

We Jews are aware of living in a Christian society as a minority religion. Christmas is a national holiday, and to try to imagine otherwise is both absurd and presumptuous. It is not up to us to allow or to sanction Christmas for it is a fact of our American culture.

But Jews almost unanimously object to prayers in public schools. Upon closer examination, the reason becomes understandable. The concept of one God, indivisible, undefinable, utterly spiritual, is the most central tenet of our faith. To be asked to join in a prayer "in Jesus' name," is therefore objectionable to a Jewish child, because in view of his own religious teachings it makes him feel hypocritical.

We object equally to inflicting our own religious beliefs on others. That is why most of us show little enthusiasm for having our children "preach" Hannukah to their classmates, although if they are asked to explain a Jewish holiday, they will do so.

Teaching about religion in public schools can pose problems for Jews and non-Jews alike. While we desire knowledge and moral values, this is an area demanding sensitivity and excellent judgment. Prolonged theologizing can lead to arguments and conflicts which have no positive value.

"Sing the Christmas carols, if you wish," many Jewish parents tell their children. "They're beautiful." Naturally, some Christmas carols express beliefs that a Jewish child cannot share, and he may be reluctant to voice them even in song. The key to the extent of participation should be: "If you wish—if it doesn't make you feel uncomfortable."

As a child I participated in many a Christmas play and had no qualms. To me it was a lovely pageant. It was the belief of many of my friends. I understood their belief, although I did not share it. When it came to Christmas cards as an art project, I made them, along with everybody else. There was always someone to whom I wanted to send my Christmas greeting.

It seems paradoxical—Christmas decorations, but no real tree; singing carols, but refusing prayers. The modern Jewish parent does find himself, especially at Christmastime, walking a narrow line. But, increasingly, that narrow line is becoming a path to mutual understanding, as we seek to know each other's ways.

The barriers of noncommunication have been broken. We have set aside complacency and reticence which have no place in the quest for knowledge. To me this is demonstrated not only by conferences and debates, but by the concern of a neighbor who pauses to consider the feelings of a Jewish child at Christmastime. □

CHRISTMAS AROUND THE WORLD

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Two Christmas candles gleam the good news from a window of Frau Frieda Hempel's apartment overlooking a communist control point on the Wall at Friedrichstrasse, West Berlin.

CHRISTMAS DAY actually begins in the lonely vastness of the deep Pacific, at the International Date Line, where the morning of December 24 can become the morning of December 25 in the blink of an eye. Then, as the earth revolves—round and pretty as a Yuletide bauble spinning through space—Christmas races westward at 1,000 miles an hour toward the dark, imponderable bulk of Asia.

Tilted away from the sun, three days past the winter solstice, the earth's northernmost regions lie buried under snow and ice. Here, the nights are months long, and the stars glint with a furious brightness. (In this polar region, we are fond of telling our children, an old elf named Santa lives with a red-nosed reindeer named Rudolph.)

Along the equator, however, the sun hangs summer high over tropic lands where few know the wonder of snow or the scent of pine, fir, and cedar trees draped with ornaments. But it is Christmas here, too, just as it is where ice gleams and smoke pours from chimneys.

In a village near São Paulo, Brazil, Senhor Benedito's grandchildren watch as he fashions clay figurines of the nativity for sale at the Christmas market. Working in his kitchen, he models these tiny figures the year round, drying them in the sun. Only recently did he start painting them.

'In an Open Field, Under the Stars...'

THE NATIVITY of Jesus is what Christmas is all about, of course, in whatever country or hemisphere. Through the years the events surrounding the birth of the Nazarene have been reenacted, times beyond telling, by Christians everywhere.

We do not know who first carved the tiny figures, or arranged the first miniature nativity scene in what the French call a "crèche," a word originally meaning the manger in which Christ was born. In Germany, especially when the centers of toy making were in the farming districts, almost every Christmas tree had lifelike toy Wise Men and animals standing near Joseph, Mary, and the Babe in a manger. In the United States, life-size nativity scenes are in almost every community.

In Africa, as elsewhere, the Christmas play is an im-

portant part of the observance of Christ's birthday. "The custom in the Congo dates back, perhaps, to the early 1920s," says Miss Sally Reinecke, a United Methodist missionary at Luluabourg. "Now it has become a tradition in all our districts...and in Woman's Leadership Training School.

"Our Christmas play is given outside in an open field under the stars. This makes a wonderful setting for portraying the birth of Jesus. Herod is one of the important characters and is portrayed as a fierce and stormy person. He has a modern policeman standing at attention to brush off the flies, and to carry out all his orders.

"At one of the plays, the birth of Jesus took place back stage...One could hear the Baby cry, and joyful voices crying out for all to hear, "It's a boy!"

Congolese women reenact the nativity at a United Methodist-sponsored leadership training school. Each of the women has left her home, bringing only the smallest child, for an intensive four-month training period which includes the practice of new methods of child care.

The Greatest Story, Retold...

BENEATH INDIA'S molten sun, clouds of dust stream up along a rutted ox path leading to the Christian village of Mausampur. It is Christmas morning, and people are gathering early to decorate an outdoor clearing where a worship service will be held.

A colorful palm frond-covered archway beckons the villagers to the clearing. There is a "Merry Christmas" sign on the arch, and a colorful banner flutters in the gentle breeze, spelling out a welcome to any visitors who chance that way.

In sharp contrast to Christmas celebrations in unknown, snow-covered lands far away, the Indian musicians play traditional instruments and sing hymns that are strange to Western ears, yet hauntingly familiar.

Light, symbolic of Christmas, is the harsh glare of the sun on baked earth; the village huts are drab, mud walled, thatch roofed; and there are no strings of colored bulbs to hang from the tinseled boughs of a northern fir tree.

But there is reverence as the local preacher speaks in a clear eloquent voice, retelling the Christmas story in Hindi. Then, after the service, he asks the children to come forward, giving each a bag of peanuts tagged with a used Christmas card from America—the latter a thing of beauty an Indian child may cherish all year long for its bright colors and pretty design.

At the Christian village of Mausampur, India, where he goes to school, a small boy named F. S. Choti helps his father erect a Christmas arch of palm fronds and colorful cloth.

Brightly colored, used Christmas cards from the United States delight India's small fry, who use them to decorate posters or to beautify the bare walls of an area that serves as an outdoor church. "I thought it was wonderful that the children would appreciate such a simple little gift as a used Christmas card," says Toge Fujihira, who took the picture. Other children (below) at Jabalpur present a Christmas pageant for schoolmates and parents.

An American helicopter crew chief, Charles Dicken, and other GIs meet Vo Kinh at an Evangelical Church orphanage, Honchong, near Nha Trang. The Vietnamese boy, 10, receives a slice of cake (left) from the Baltimore, Md., serviceman, and (right) talks with Dicken after the gifts have been distributed. With three other orphaned boys (below), he recites a traditional Christmas poem for the guests. Kinh, whose father died in the war, will stay in the orphanage until he is 16.

While Half the World Is Sleeping...

WHEN CHRISTMAS dawns over his troubled land, little Vo Kinh wakes in the humid half-light, hoping the American soldiers will come again to play Santa for him and the other Vietnamese orphans at Honchong. They came last year, and he was happy.

On the other side of the world, Europe and America still sleep in darkness; it will be hours before children there bounce from their beds to a happier Christmas than any Vo Kinh may ever know. In Belgium and the Netherlands, boys and girls will find presents in wooden shoes; and in Denmark's long snowy night a Christmas elf in the attic will leave gifts to replace milk and porridge set out for him the night before.

Soon the sleigh bells will jangle and tinkle in Finland, and Kris Kringle will have made his stops in West Germany, finding the Wall no barrier. In England—once the home of Scrooge, Bob Cratchit, and the original Tiny Tim—carols will be sung, and the symbolic Yule log will blaze on the hearth.

In America—rich, powerful, distressed America—the most bountiful gifts of all will pile up endlessly beneath glowing lights in countless homes. Even here, however, the Christmas spirit will halt and turn away from many doorsteps; and far too many, young and old, will find no relief from the deep anguish of poverty and pain.

Vo Kinh, perhaps, is the symbol of ultimate tragedy, in whatever land, although he is more fortunate than many others who have been orphaned by a cruel and indiscriminate conflict. His father died in battle, as thousands of other fathers have died, but his mother—too poor to support him—visits him once every two months.

Perhaps peace will come to Viet Nam before Vo Kinh's Christmas dawns. Perhaps not. At best, there may be a brief truce, and then the agony will begin all over again.

The war must end someday—for the soldiers. But for Vo Kinh, and countless other fatherless boys and girls in Viet Nam, this one can never end.

There are many thousands of children like Vo Kinh in Viet Nam—forlorn and helpless victims of a vicious, relentless war. Wearing shorts cut from a flour sack, Kinh stands alone in the orphanage chapel, an ornament in his hand, gazing in wonder at a decorated Christmas tree.

Long after this day is over (on other Christmas Days, perhaps), the orphaned children of Honchong will remember the friendly faces of the big men who came for only a few hours to share something they, too, were missing—Christmas back home. The orphanage playground equipment was donated by the widow of an American soldier killed in Viet Nam.

'Of Peace on Earth, Good Will to Men.'

AS THE EARTH turns on toward the sun, Frau Hempel's candles in the window overlooking the Wall have been extinguished. But last night, beyond the armed guards at the control point, other candles burned in East Berlin, indicating that there, too, the spirit of Christmas warms the hearts of men.

Christmas Day is almost over now; part of the planet has rolled on into December 26. The unfeeling eyes of Russian and American space satellites look down upon a half earth, part day, part night—a glowing, cloud-flecked scimitar of blue oceans, brown deserts, green and snowy continents. A serene and beautiful sight.

If the satellites are listening—and, in a manner, some of them do—the earth on this day sounds with the chimes of many church bells. They peal out the real meaning of this day of days, as Henry Wadsworth Longfellow wrote:

"I heard the bells on Christmas Day
Their old familiar carols play;
And wild and sweet the words repeat
Of peace on earth, good will to men."

—HERMAN B. TEETER

Reflections at Christmas

IT IS HISTORY

It is History!
Not an idle tale,
Told by men who knew no other way
To fill the emptiness within them;
Erase the dark-brown stain
Rubbed deeply in the skin of self
By hands intent on making good the self.

It is History—
God to man . . .
Descends . . .
Becomes.

And having made man, now becomes man.
Now knows
Man pain.
Man sorrow.
Man guilt.

By this Event
Man now knows
God Love.
God Forgiveness.
God and Man . . . at one! Peace!

Jesus Christ—
History.
Event not ended.

—LELAND NICHOLAS LOTZ

REVELATION

Small shepherd,
Whose youthful ears
Heard angel voices
Piercing cold darkness,
I see you on this Christmas card
Which passes on the message
Upon which I make reply.
Can you hear?
That centuries have deafened me;
Me, made old by history
And smart by science.
Angel voices do not pierce
My discriminating ears,
For time and intelligence
Have left me, too, on a cold hillside
Where only winds move the clouds
And no breath of God parts the fog
For an angel's visitation.

—BERNARD S. VIA, JR.

CELEBRATION

Light the candle,
Ring the bell,
Hear the anthem
Angels tell.
Join your voices
In Noel.

Sing to Baby,
Bow to Mother,
Smile in peace with
One another.
Know your Father;
Know your brother.

Risk your heart to
Love's fierce danger:
Reach your hand
Across the manger;
Touch the souls of
Friend and stranger.

Thus in love's
Participation
Be thy Christmas
Celebration.

—SALLY BUCKNER

Black folks figure they don't need white niceness. They want black power. The major denominations are increasingly heeding the Negro's insistence that black people be given top leadership positions in all church structures, and that blacks direct church programs in the city ghettos.

Black Churchmen: A NEW Ecumenical Force

By GEORGE CORNELL
Associated Press Religion Editor

A NEW PRESSURE bloc has formed within the Christian churches of America. It is bold, resolute, and black. It asks no favors. But it demands position and influence—a piece of the ecclesiastical power.

"We aren't begging anymore," says the Rev. A. Cecil Williams, a San Francisco minister active in Black Methodists for Church Renewal (BMCR). "Black men are organizing for the power to determine their own future within the church."

This surge of group self-awareness and determination, born of the Negro's rising disenchantment with continued white domination and paternalism in the churches, has let loose a "black power" avalanche throughout the country's Christian terrain.

The new movement has disturbed some white churchmen and provoked charges of black separatism. But already it has yielded solid results in terms of greater status for Negroes in the operations of a number of churches.

"What we're seeing is the resurrection of a whole race, and it scares some people," said the Rev. Ray Shroeder, head of a "crisis" team of the American Baptist Convention, after black members banded together and extracted concessions from that denomination this year.

Whatever the repercussions, the movement drawing Negro clergy and laymen into firm strategic alliances has spread through most major Protestant denominations as well as Roman Catholicism. Negro nuns last August in Pittsburgh called their formative conference of an organization called the National Black Sisters.

Other black units were formed this year among Lutherans, Baptists, Episcopalians, and Catholic priests, joining those already existing among United Methodists, Unitarian-Universalists, and United Church of Christ clergy.

And there were indications that the several groups would soon be working more closely together as a larger ecumenical coalition of black Christians.

Black Methodists Unite

Black Methodists for Church Renewal was formally organized last February in Cincinnati. The some 300 Negro pastors, bishops, and laymen present espoused "black power" as a call to black people "to unite, to recognize their heritage, to build a sense of community," to develop and use the gifts of black men "for the good of black men and the whole nation," and to fortify the black man's effort "to get the church to see and recognize him."

"It still is our church," Methodist Bishop Charles F. Golden told that formative session, "ours if we go out and possess it, but not if we leave it in the hands of the longtime possessors who feel it belongs to them."

And go out they did, to stake their claims. A sample of the new organization's effectiveness was provided at the Uniting Conference in Dallas in April-May, 1968, merging The Methodist Church and the Evangelical United Brethren Church into The United Methodist Church.

Black Methodists met late each night following conference sessions to analyze developing proposals in 14 Legislative Committees, to report on attitudes among the delegations, and to plan floor strategy for the next day's deliberations. Sometimes they acted in conjunction with white reformists, organized as Methodists for Church Renewal.

The results, combined with the prevailing conference mood, brought a dramatic succession of actions enhancing formal church recognition of black men, their skills, and their needs.

The denomination authorized formation of a black-weighted Commission on Religion and Race to lead it to genuine racial inclusiveness in policy-making and appointments, and adopted a $20 million quadrennial Fund for Reconciliation which would be used in part for special programs in America's ghettos.

It was known four years ago that the Plan of Union for The United Methodist Church would not include a separate Negro jurisdiction, and this had been confirmed at the Methodist and EUB General Conferences in Chicago in 1966. On schedule, the separate all-Negro Central Jurisdiction was terminated in Dallas this year.

The new church in Dallas also called for early integration of remaining separate white and black regional units, approved stouter demands for full racial equality in leadership positions, backed placement of church funds to penalize racial discrimination, directed all United Methodist units to participate in Project Equality to bolster fair employment among church suppliers and, at the request of The Methodist Publishing House, ordered an investigation of MPH's racial practices.

Black Methodists for Church Renewal is a new kind of pressure group within the church, but its members are committed to the church, says the Rev. James M. Lawson, Jr., pastor of Centenary United Methodist Church in Memphis, Tenn., and chairman of BMCR's board of directors.

He scoffs at charges of racial separatism, pointing out that the group has worked "hand in hand" with white renewalists. "We're not interested in separatism," he says, adding that Black Methodists seek to bring into the church an authentic "acceptance of other persons, a willingness to be involved in genuine confrontation in fellowship."

Negro Caucuses Multiply

Other Negro organizations recently set up within the various denominations, with the similar objective of countering racist practices and augmenting black influence in policy-making echelons of the churches, include:

- The Co-ordinating Committee of Black Lutheran Clergymen, organized in Chicago in May, 1968. The meeting was attended by 56 of the 82 Negro pastors in the three major branches of Lutheranism—36 of the 58 black clergymen in the Lutheran Church-Missouri Synod, 13 of the 17 in the Lutheran Church in America, and 7 of the 8 in the American Lutheran Church.
- The Black Catholic Clergy Caucus, formed in April, 1968, at

As Black Methodist Leaders See It

"We're not interested in separatism. Black Methodists seek to bring into the church authentic acceptance of other persons, and a willingness to be involved in real confrontation."

—The Rev. James M. Lawson, Jr.
Memphis, Tennessee

"Perhaps some whites are afraid of black power because they know what they've done with white power and are afraid that blacks want to do the same. Black power is simply a transitional term."

—The Rev. Joseph E. Lowery
Birmingham, Alabama

"We need to redefine integration. If it means white people hold all the power, we are not buying it. But if it means we can come together as equals, we are for it."

—The Rev. Woodie W. White
Detroit, Michigan

"Black men are organizing for the power to determine their own future in the church. Once the masses of blacks know they count, then we can move to reconciliation."

—The Rev. A. Cecil Williams
San Francisco, California

a meeting in Detroit attended by 58 of the country's 130 Negro Catholic priests, including Auxiliary Bishop Harold R. Perry of New Orleans. They are among a total of 59,800 priests in American Catholicism.

- Black Churchmen of the American Baptist Convention, representing about 300 of the denomination's 6,200 churches, organized on a permanent basis in Boston in May, 1968, after previously meeting informally at several past conventions as an ad hoc committee.
- The Union of Black Clergymen and Laymen of the Episcopal Church, formed in New York in February, 1968, representing more than a third of the church's 283 black clergymen. About 100 of them met again in June, 1968, in Raleigh, N.C., demanding that the church undertake a "complete reexamination" of its executive structures, its liturgy, and its hymnody to "more fully reflect and respond to the needs" of black members.
- The United Church of Christ Ministers for Racial and Social Justice, formally organized by Negro clergy on the eve of the denomination's 1967 General Synod in Cincinnati, after two preliminary consultations in 1966. They represent several hundred black congregations among the church's approximately 6,000 congregations.
- The Black Caucus of the University Christian Movement was set up by Negroes in June, 1968, in Webster Groves, Mo., at the annual assembly of the organization, which represents campus ministries of most major Protestant, Orthodox, and Catholic denominations.
- The National Black Sisters slated its formation at a meeting at Mount Mercy College in Pittsburgh last August with about 200 black Catholic nuns joining in.
- The National Committee of Negro Churchmen was formally organized in Dallas in November of 1967, with a membership of more than 700 Negro clergymen from nearly a score of denominations, including the major Negro Baptist and Negro Methodist bodies stemming from the rigid segregation of the past. The new organization has a headquarters office in New York.

As of now, most black Christians are concentrated in six separate Negro denominations with a combined membership of around 11 million. An estimated 1.6 million others are in the predominantly white churches. Most of these are Roman Catholics, but about 374,000 are members of The United Methodist Church, more than in any other predominantly white Protestant body.

United Methodists in Dallas voted to make overtures toward union with all three of the Negro Methodist bodies in the United States—African Methodist Episcopal; Christian Methodist Episcopal; and African Methodist Episcopal, Zion—which together have about 2.4 million members. Meanwhile, a group of Negro Christian Churches (Disciples of Christ) have voted to merge with the larger International Convention of Christian Churches.

Move for Self-esteem

The drive for black unity and power has reared in religious quarters the claims of black consciousness and self-esteem. It demands a stronger black voice throughout the churches and greater representation at decision-making levels. It honors black history and culture. It cherishes typical black modes of worship and chants the refrain "Black is beautiful."

Reacting against the disdain for their own blackness inculcated by American society, the new call "may be the beginning of true corporate health and integrity for black people" that is required for real interracial community, says Dr. Vincent Harding of Atlanta's Spelman College, a Negro historian. The movement already has produced sharp confrontations in the churches, occasional threats of black schism, some tense new strides toward Negro ascendancy in church structures, and considerable anxiety about tactical polarization by race.

"A white bloc is likely to emerge in self-defense," says Dr. Thomas J. Joynes, a Cleveland physician and Unitarian-Universalist layman. "A black-white struggle will have been generated."

While agreeing that integration is the Christian objective, the Rev. Rollins Lambert of Chicago, chairman of the Black Catholic Clergy Caucus, believes that "a degree of separatism may be necessary to enable black men finally to achieve true integration."

Dr. Kenneth B. Clark of New York, a noted Negro psychologist, says the tactic represents a new racist thrust caused by black frustration and despair at the possibility of any real, reciprocal integration. Nevertheless, he deplores it as racial separatism.

Implications of that element are involved, at least in the immediate phase of the struggle, but many Negro backers of the movement insist that in a society where racial disparity is an unavoidable reality, unity among its victims is essential in order to cope with it.

"Separation is part of the American system," says the Rev. Albert B. Cleage, Jr., fiery Negro pastor of the Shrine of the Black Madonna, a United Church of Christ congregation in Detroit. "But we didn't create it. We inherited it. We're only going to end it when black people escape from powerlessness."

Many Negro churchmen see their racial solidarity as a temporary phase, a necessary expedient for building black pride and self-respect after years of disparagement and for winning full standing as a basis for eventual integration among equals. They point out that the early ethnic cohesiveness of many minority immigrant groups—Irish, Italians, Germans, and others—figured in their gradual achievement of full participation in the nation's culture and politics.

"Black power is simply a transitional term as we move toward soul power—the power of God moving among all men," says the Rev. Joseph E. Lowery, articulate Birmingham pastor and a steering committeeman of Black Methodists.

The Rev. Benjamin F. Payton, president of South Carolina's Baptist Benedict College and an organizer of the National Committee of Negro Churchmen, says, "Our definition of Black Power is the power to participate."

Members of the interdenominational black coalition say there is a "widespread, though often inarticulate, assumption that white people are justified in getting what they want through the use of power but that Negro Americans must make their appeal only through conscience."

That firm stand led in the spring of 1968 to a high-level clash—and a subsequent black-power victory—in a denomination that has regarded itself among the most advanced in interracial policies, the Unitarian-Universalist Association.

A Black U-U Caucus had submitted several demands to the church's official board, asking places for blacks on all major agencies and the establishment of a "Black Affairs Council" (BAC), made up predominantly of Negroes, with a free hand and a $250,000 annual budget. The board hesitated.

Thereupon the Black U-Us, led by layman Hayward Henry, Jr., of Boston, issued an ultimatum at a February, 1968, conference in Chicago in advance of the denomination's approaching assembly, threatening possible disaffiliation. The church of 180,000 has about 1,500 black members.

Opposing sides developed in the conflict, including FULL-BAC, which backed the proposed Black Affairs Council, and BAWA (for joint Black and White Action), which insisted on a combined approach without black control.

In his report to the May, 1968, assembly, the denomination's moderator, Joseph L. Fisher, commented: "Some of our Negro brothers, at least for the time being, seem to want to go it alone. This preference and right of theirs, it seems to me, should be respected, but not necessarily agreed with or adopted."

Nevertheless, after a stormy, five-hour debate, a three-fourths vote of the assembly gave an unshackled go-ahead to the Black Affairs Council and the requested funding. The entire establishment was shaken. "We were outmaneuvered by a juggernaut of power," commented Glover Barnes, of Buffalo, N.Y., co-chairman of the opposing BAWA.

A similar impact also has been felt in other denominations as black

churchmen organized, mapped strategy, and applied leverage at picked points in convention deliberations and planning of church business.

Dr. Elder G. Hawkins, of New York, a former moderator of the United Presbyterian Church and an officer of the National Committee of Negro Churchmen, says Negroes "can no longer simply be helped" and "will no longer tolerate being the subject of outsiders interested in uplifting them."

They themselves must determine policy in programs for their own progress and must have power over them, he adds. "Black America has accepted primary responsibility for its push for freedom. It will not delegate that responsibility to others. The black man knows that he will not achieve his own freedom apart from his own involvement."

Black churchmen of the American Baptist Convention won approval of many of their demands last May at the denomination's annual meeting in Boston, including the right to have an observer-consultant present on all committees nominating convention officers and board members of church agencies. The agencies were told to consult with black representatives in employing new personnel, to put more blacks in administrative positions, and to use black leaders in local-community action projects.

Whites Wary of Black Power

A sense of emergency characterized nearly all these recent moves in the churches, just as that same urgent atmosphere hung over the racial situation in the country at large. Some white church leaders welcomed the new black aggressiveness, while others questioned it or viewed it with uneasy silence.

Declaring that "the cause is worth the conflict," William P. Thompson, chief executive of the United Presbyterian Church, said "responsible Negro leaders are calling not for separation but for the freedom to exercise their right to make their own decisions—to seek goals they have chosen by methods they find most appropriate."

Mr. Thompson, a former Wichita, Kans., attorney, says whites simply do not and sometimes cannot understand all the subtleties of motivations involved in the struggle for racial justice because they have never lived in black skins or been subject to discrimination.

Inevitably, the new black Christian groups have charged that racism pervades the churches. Negro clergymen insist not only on more black leadership throughout the church structures but on black direction of programs in the ghettos—a policy increasingly heeded by the major denominations.

White-run missions have "only bred dependency," says Dr. Nathan Wright, an Episcopal Negro priest and Newark, N.J., specialist on urban renewal. "Black folks don't need white niceness. They need black power—for their own good and for the common good."

Some denominations specifically endorse "black power." United Presbyterians last year termed it "both the legacy of frustrated aspirations and the promise of a newly assertive self-identity." Last spring's United Methodist Conference called black power legitimate when it expresses the desire for self-identity, self-determination, and self-direction in a democratic and Christian context.

The black movement is far more than a means of marshaling black forces for shaping denominational policies and practices. It also seeks to rectify basic attitudes of whites toward blacks, of blacks toward whites, and blacks toward themselves.

"We've had a monkey on our back," says A. Cecil Williams, outspoken minister on the staff of San Francisco's Glide Memorial Church and a leader of Black Methodists. "We wanted to be white, and so we could only feel inferior and hate ourselves. Whites had messed us up. Now, we've got to be deprogrammed. Let us boast a little and say, 'Thank God, I'm black.' We want to look at black history and appreciate our heritage. Once I know I'm somebody and can love and accept myself, then I can move on to accept other human beings.

"I used to hate whites, but once you accept yourself, you don't hate anyone. It's as if a weight were lifted from your shoulders. You believe in yourself as a man. Once the masses of blacks accept themselves and know they count, then we can move on to genuine reconciliation."

As the black clergy see it, the old-style kind of integration proposed by white society was keenly demeaning to blacks. It suggested that they take on white culture, thereby repudiating their own and despising themselves for it.

The Rev. Henry H. Mitchell, Negro pastor of a Santa Monica, Calif., Baptist church, says:

"To compensate for the generations of brainwashing the Negro has undergone and to validate the equality of identities and cultures in a dramatic way, the white man will have to become integrated into black culture. The raceless church will be advanced only as whites are willing to sound black, act black, eat black, and worship black."

He observes, however, that "the white ego can't imagine that he should become black in the manner that he has required the black man to be white" or that "the black church has something he needs."

The National Committee of Negro Churchmen summed up the crux of the problem this way:

"At issue in the relations between whites and Negroes in America is the problem of inequality of power. Out of this imbalance grows the disrespect of white men for the Negro personality and community, and the disrespect of Negroes for themselves. This is a fundamental root of human injustice in America."

Talking to a mixed meeting of whites and blacks in Dallas, the Rev. Woodie W. White, a Black Methodist leader of Detroit, commented, "We need to redefine integration. If it means white people hold all the power, we're not buying it. If we can come together as equals, we're for it."

"Perhaps," says the Rev. Joseph Lowery, "some whites are afraid of black power because they know what they've done with white power and are afraid that blacks want to do the same." □

Teens Together

By DALE WHITE

IN OUR church we have been conducting an experiment in parent-youth understanding. We have been meeting weekly in a small, informal group of three or four family units, building bridges over the generation gap.

Some of the parents worried about the music their young people like to play. "How can you enjoy music when you can't even understand the words?" they asked.

"Why do you turn it up so loud?" was a common cry. "What do all those primitive sounds mean? Why don't you ever listen to some happy music?" One or two parents thought modern music was just a battle of the decibels designed to line the pockets of a few producers.

The explanations of the young people made so much sense that I thought I'd pass them on to you:

"The loud music helps us to relax. It takes us out of our hang-ups and tensions, and makes us forget our troubles for a little while. The vibrations go through you and shake out all the cobwebs. It's sort of like a substitute for drugs—the vibrations and the strobe lights blow your mind. Afterward you feel all used up and quiet inside. . . ."

"In a group with the big amplifiers going, you start feeling *one* with people. It's sort of a tribal feeling, like you all belong to one another. It doesn't matter if the music is too loud for talking—talk goes on behind masks, anyway. The music shakes down our masks, and we forget our self-consciousness and loneliness and just melt into the group. . . ."

"You really come alive with that beat. It makes your body feel free and full of rhythm, and the old deadness starts to go. You start *feeling* again. It's like your head and your body get back together, after all that thinking and studying. . . ."

"When we are feeling depressed, we don't try to hide it the way your generation did. You always had to have happy endings on your movies, and you liked syrupy, romantic music. We like music that expresses how confused and mad and frustrated we sometimes get. When the music matches our mood, it makes us think we aren't the only ones that feel that way. . . ."

"Our music tells it like it is; none of that wishy-washy stuff. When we see all that violence on TV, we feel like protesting the way our society is. You won't let us demonstrate in the streets, but we can sing our protest songs and plan out how we are going to change things when we get our chance."

I am interested in seeing the way the favorite music of our young people reflects the prevailing mood of youth culture today. An openness to a full range of human feeling, an experimental attitude, a certain confident boldness, an impatient idealism mark the life style of the "now" generation.

Isn't there something of the good news of the New Testament in this?

Q&A

All my life I have planned to serve God's children to my fullest. Right now, I am vice-president of my UMYF and sing in the choir. My ambition has been to become a social worker on an Indian reservation. I have one problem, however: my grades. I have a C-plus average and no matter how I strive, I cannot bring it up to a B minus. This fall I began my senior year, and I'm getting worried! Could you please send some information on church colleges which would accept my grades?—S.F.

Grades are important, since they indicate your capacity for academic work. But colleges consider other factors as well—motivation, character, talents, leadership ability, and the like.

Write to Dr. Myron Wicke, Division of Higher Education, Box 871, Nashville, Tennessee 37202, for the guide to our church colleges. As soon as you get it, write to several of those which interest you. If one doesn't accept you, another might. And don't overlook local junior colleges—two years in one might qualify you to enroll for two more in a four-year program.

Q&A

I am a boy, 17, and am confronted with a social problem. I feel that as a Christian I am not restricted from school dances, but my parents disagree and say that dancing is a "worldly" activity. This leaves me in a spot because my friends attend church and still go to dances. I would like to know what you think.—D.G.

I agree that dancing is a worldly activity. That's why I encourage my sons and daughters to participate in it. Dancing is vigorous, earthy, and above all *alive*. It is a fun expression of many delightful aspects of God's creation.

My Bible says God created the world. It doesn't say he was ashamed of what he had done after he finished, either. It says: "And God saw everything that he had made, and behold, it was very good." For that reason, I think Christians are called to participate joyously and responsibly in the life of the world.

Read the book *The Secular City* by Harvey Cox (Macmillan, $1.45, paperback). He shows us the importance of the biblical faith in affirming the world and its goodness.

Cartoon by Charles M. Schulz.
© 1963 by Warner Press, Inc.

"I'd like to buy a book for a girl who reads all the latest best sellers. Have you anything that has come out in the last 10 minutes?"

Q&A

Several years ago I gave my life to Christ. At first I thought my new life would be one of great popularity and success. However, I took Christ's teachings literally and began to practice them in my daily life. I actually feel that if one is a true Christian, there is no doubt how he should act in a situation. My problem: I try to be a brother to my fellowman. I mean the Negro, Jew, the Mexican, and others. Some of my fellow Christians have labeled me "Communist" be-

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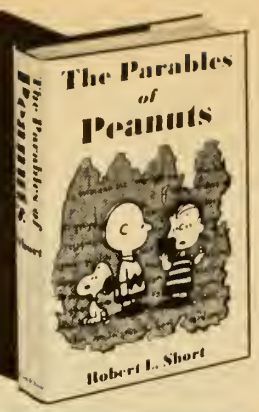

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cause of this. Believe me, this hurts! Criticism from non-Christians doesn't hurt that much, but when your fellow Christians tell you that "the Negro should be kept in his place," I begin to wonder who I am.—B.A.

Your cry of anguish speaks so eloquently that no further comment is needed. I just hope you will be heard. If we can believe the distinguished members of the President's Commission on Civil Disorders, this may be a matter of life and death for our culture.

Q&A

I am 18 and so is my boyfriend. He has never dated before and he really doesn't know the first thing about how to treat a girl. We've been together two months, and we get along fine, but he really doesn't know what to do. He never asks me out, but when I suggest something to do, he's all for it. And when we're together, we have a blast.

How do I subtly teach him that he should call a girl at least once a week and ask her out for a change, instead of her having to suggest things?

He's told everyone he really likes me, and he tells them we're getting along fine, but it's because I keep thinking up things for us to do. Don't tell me to sit back and wait for him, because I did. Three weeks later, my girl friend asked him how we were getting along and he said, "Just fine." I started suggesting again and we started dating again.

Dr. White, that boy hasn't called me once. I really think he doesn't know how to treat a girl. We went to the show, he paid my way, he took me home, drove to the front walk (we live up on a hill) at 11:30, stopped, looked at me, and said: "Well, take it easy." Am I old fashioned, or aren't boys supposed to escort their dates to the door?"—X.A.

Some of the greatest guys are rough-cut diamonds. Give them a little polish, and all those karats begin to sparkle. A truly thoughtful and skillful girl can help an inexperienced fellow get a little social grace without his ever remembering he didn't have it. A quiet, frank talk about whether he really wants to be with you might be a good starting place. If he does, then you could say gently, "I'd feel better if you would take the initiative and call me. I'll be happy to suggest something we can do together, but the first move is yours."

Without nagging or embarrassing him, you could say, "Please walk me to the door. It makes me feel you care."

But why am I telling *you* all this?

Q&A

I am a senior in high school and hope some day to marry a boy who is also a senior this year. I believe our union will be one of the most perfect things God has ever arranged.

Our problem is when to marry. We both will be attending at least four years of college after high school, but our need for each other, physical and mental, seems to dominate all our thoughts and emotions now.

College will mean study, placement in society, and much character development. I believe it to be a very necessary time in life, but all my being centers now on my to-be life partner. Must we wait until after college graduation to marry?—L.C.

Two big factors need to be weighed—money and maturity. I went through most of my college and graduate work with a wife and family. At that time the returning GIs brought a rush of married students to the campuses. Surveys showed that the married students did better than their unmarried counterparts in their studies. But we had the GI Bill to solve our money problems, and several years of military service to increase our maturity.

I'd say wait until the end of your first college year at least. Then see how things stand with both sets of parents. If they are able to continue your financial support at a reasonable level, supplemented by your own part-time work, scholarships, and tuition loans, your financial worries could be solved. Many wives work to put their husbands through graduate school, but I would not recommend this at the undergraduate level, since your intellectual growth would suffer.

Maturity is an elusive quality to measure. Your parents, campus counselors, and trusted friends are your best source of wisdom on how it is with you and your partner.

Q&A

My problem is all my own fault. I love school, but I'm getting an F in a subject I utterly hate *(it concerns business). It is not important, but I'm taking it anyway, I guess, just to pass the time. Last year I got several As and made the B-honor roll. I told my-*

self I would do the same this year, but I really blew that dream.

I think a lot of my folks, and my father has wonderful plans for me. I want to accomplish them, but do you think I have ruined my chances? How can I get my mind out of its stupid faults?—S.B.

Don't let one failure throw you. Being human, you will have to face a lot of them. Learning to land on your feet is a large part of the game. Instead of wallowing in self-pity or self-hatred, why not get out and see what needs to be done to salvage this situation? Maybe your instructor will allow you to do extra-credit work to bring the grade up. Talk with the guidance counselor on your motivational block. *Why* is this course given? How can its successful completion help you to be a more effective person in a commercial society? Finding acceptable answers to those questions could increase your willingness to invest yourself in the course.

Q&A

I am a girl, 12. My father is a rubbish man. The kids in my grade and up don't understand the importance of my father's job. They pick on me because of that, and I don't know how to stop it. What can I do?—H.S.

While in college I worked for a fine Christian man who owned a restaurant. When the sanitation workers came each day, he would drop everything to serve them a snack and engage them in conversation. Afterward he would say to the students, "We couldn't stay in business a week without those men, and don't you forget it! They don't get paid enough, but at least they are going to get a proper recognition as long as I have anything to do with it!"

Hold your head high, honey! Your father is working hard in an honorable and essential vocation. And even if he weren't, you have your own intrinsic worth as one of God's daughters. Find some responsible adult—teacher, church-school teacher, or minister—who can help you plan the necessary strategy for warding off your tormentors.

•

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. *Write to him c/o* TOGETHER, *Box 423, Park Ridge, Illinois 60068.*—EDITORS

Bishop Nall Answers Questions About . . .

Your Faith and Your Church

Must we all worship alike? Of course not; and the questioner makes a good point when she reports that some forms of worship drive her away from both God and her fellow worshipers.

We need to remember, however, that the liturgies, music, art, and ritualistic dramas are only aids, not worship itself. Worship is an experience, and not a form or order. Each of us must have his own means of assigning worth to God's ways and causes—and assigning worth is what the "worship" really means.

Worship also has the meaning of celebration of work performed. Work undone and uncelebrated can unnerve and unsettle us. If we can contemplate our work as God did and bless it (Genesis 2:2, 3), we can worship—not the work, but God who summons us to be workers together with him.

What does 'persons' mean in the Trinity? Perhaps we would do well to substitute "presence" for the Latin *personae*. God comes to us, with us and through us, with influence and power that transforms and blesses us. This is what the idea of the Trinity says to us.

What is a 'happening'? By definition, I suppose, it is something that occurs without prearrangement or preparation. So, a happening religiously speaking may be an experience of fellowship with God or man, a moment of worship, an act of concern, a religious experience that comes along.

Yet it is evident that, speaking religiously again, each of us must give his consent, or it does not happen to him. We can hear a concert—and no feeling is aroused in us. We can see a game played—and we could not care less who wins. We can listen to a sermon—and it does nothing to us or for us.

Clearly, we must set up the circumstances under which a happening is possible. If the disciples had not all been together in one place (and together in spirit as well as bodily close), there would have been no Pentecost.

Happenings, therefore, are not as casual as they may seem.

T. Otto Nall, long-time editor of the CHRISTIAN ADVOCATE and former head of the Minnesota Area, now is episcopal leader of the Hong Kong-Taiwan Area of The United Methodist Church. Address questions in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—EDITORS

A Week in Los Chiles

By RODNEY E. KLUG

ABOUT THE AUTHOR

IN EARLY 1966, Rodney Klug was a disgruntled student. He had attended Wisconsin State College at Eau Claire for a year before transferring to the University of Wisconsin at Madison. He was restless, dissatisfied with college, had changed majors a couple of times, and still didn't know what he wanted to do with his life. His girl friend, Betsy Rota, was feeling similarly discouraged.

Then Rod met Ann Roberts, who had served in the Peace Corps in El Salvador. "Her excitement about her Peace Corps experiences was contagious," he recalls. "Betsy and I decided to take the required exams and see what would be offered."

As it turned out, both Rodney and Betsy were accepted. They underwent 3½ months of training, first in Texas then in Puerto Rico. On December 21, they were married in Madison, Wis.

Nine days later they flew to their assignment: community development in and around Los Chiles, a town of 1,500 on Costa Rica's northern border. The Klugs were to teach the people how to organize and solve their own community problems.

No roads connect Los Chiles to other towns, but San Jose, the capital city, is only half an hour away by air. Six days a week—if rain has not made the airport a complete mudhole—a plane brings in passengers and supplies. To make the trip from Los Chiles to San Jose by land, one must travel by horseback for 13 days (to reach the nearest road), then by bus for another 6 hours.

Rod says the area is just jungle. "It is the kind of land that makes one wonder if man has ever been across it—you can't tell. There are leopards and deer in abundance. There are also plenty of dantas (which look like a small-sized cross between a hippopotamus and an elephant), and tepescuintles (they look like 30-pound rats, but act much like raccoons). In this country hunting leopards with a .22 is kid stuff. When you go after a wild boar with the same .22, then you can call yourself a man.

"Besides the usual alligators found in all jungle rivers, we have sharks—some of the only freshwater sharks in the world—which pass freely between the ocean and fresh water, living contentedly in either. They run seven or eight feet long. There are hand-sized spiders running around our house—but they aren't poisonous. Snakes are. Still, one learns to adjust to new situations."

Most of the people around Los Chiles raise cattle. Those who do not own farms work for someone who does. The wages are meager: 60¢ for an eight-hour day, plus meals of rice and beans.

For the Klugs, whose two-year Peace Corps service ends this month, the experience has been worthwhile. "It was a chance to find out what we are capable of doing and what our limitations are," Rodney explains. "We will return to the University of Wisconsin—Betsy to study home-economics education, and I to study journalism education. Afterwards we will teach, possibly do some graduate work. We very well might return to Latin America to work and live."

Rodney warns that the Peace Corps is not for everybody. "Volunteers don't get rich (the salary is $80 a month), the living conditions are less than ideal, and only rarely does one see any significant changes, no matter how hard he works."

The following portion of his diary, written last May, is illustrative.

—YOUR EDITORS

Monday

Another week has started; I hope it goes better than the last. Good things and bad things, hard work and boredom—all seem to come and go in spurts.

This week's work really did not start for me until evening. I had received an invitation to go deer hunting from Roberto. His father owns a store and one of the largest farms in the area. Since Peace Corpsmen must work through local leaders, I need to be on good terms with Roberto and his family so I accepted the invitation.

I knew we might be hunting the whole night so I tried to catch a short nap in the afternoon, but it was too hot to sleep long.

At eight o'clock Roberto called for me. I had some difficulty understanding him at first. Though he is only 23, he is missing some front teeth, and the sounds that shoot out of his mouth do not seem to resemble the Spanish language. As the night went by, though, I got used to his voice and understood more.

The language has come slowly for me. Betsy has dreamed in it for over a year. I am just now starting to. It's an odd feeling the first time one dreams in a foreign language. I imagine I'm as ungrammatical in my dreams as in real life.

Roberto gave me spurs, explaining that we would be going through the jungle and I might need them to make the horse go. Knowing I had ridden only a few times in my life, he gave me some advice. "Be careful," he warned. "If you spur him hard he'll jump!"

Truer words were never spoken. I soon forgot about the spurs and accidentally tickled my horse's ribs. He went straight up in the air, then took off like a crazed mountain lion. I hung to his mane and whatever else I could get hold of—and hoped Roberto thought I did it on purpose, to make the horse go faster. I am afraid he knew better.

The author contemplates Los Chiles' only "road"—the river. The nearest Peace Corps volunteer is an eight-hour journey upriver, but Rod has never met him. "Each volunteer is on his own," Rod explains. "You try to do whatever you think has to be done."

After that I remembered I was wearing spurs, but so did the horse.

At a farm two more men joined us. We spent the first hour of the hunt cutting through open fields and I thought, "What a breeze this is going to be!" It made me feel better because I had been worried about the trip. I wanted to handle myself creditably because they would be watching every move I made. Hopefully we would find some deer grazing. We carried lanterns to attract and momentarily blind the animal.

In a likely place we turned on our lanterns to search for deer—but only tiny birds' eyes stared back at us. They looked like coals left over from a wiener roast back home.

Hunting is serious business with these people, a main source of meat. There is a law against shooting a doe, but it is often ignored. A man who is really hungry can't be convinced that the law includes him. Not everyone is starving to death of course. But a hook and fishing line and a single-shot .22 made in the U.S. 30 years ago improve the diet of the poor.

We didn't get a single deer. "It was a bad night," they said. "Another night will be better. When the rains come and the deer do not have to go down to the river to drink, there will be more of them." I was alive with the coming of the dawn and with their companionship. The language and custom barriers somehow along with the night had slipped away. It was no longer "they and me." It was "us." For me the hunt had been a success.

Tuesday

The day began earlier than I had hoped. Longino, a teacher and president of the committee *bien estar comunal* (literally for the well-being of the community), woke me a little before eight to remind me that today the *técnicos* from the government's Ministry of Agriculture would come. I had gotten only three hours sleep and hoped I would not be going with them all day. My bones ached, and the thought of spending another day on a horse terrified me.

Longino and I walked the half mile to our grass airstrip. The big lumbering plane which soon came looked out of place taxiing up the runway. They would have enjoyed the trip more in a smaller plane, I thought. I knew how they were feeling. The air pressure had plugged their ears, and a few no doubt were feeling a good deal of pain. After the cool mountains of San José, the heat and humidity of Los Chiles usually has a way of melting enthusiasm.

Not so with these men. They wanted to get something done. One was a veterinarian, another a chemist, a third a specialist in crop diversification. All six had studied in the States. They had come to visit farms, to study the local problems, and to suggest how the region could best be developed.

In the afternoon I temporarily left the *técnicos* to take over a typing class for my wife, who had amebic dysentery. As much as she tries to stay away from the water—which is horrible—it is sometimes impossible to turn down drinks without being impolite. This time it had caught up with her.

That evening I had to attend two meetings. At the first we went over plans for our nutrition center. The center was suggested by the Ministry of Health, primarily to provide food for preschoolers. It will also house a library and a health clinic. The committee *bien estar comunal* has some money saved up, but we still do not know if we will get the outside assistance needed for finishing the project.

We agreed on plans for a wooden building. With no sand or gravel in the area, a cement building is

When weather permits, a plane ferries passengers to the village from San José, the capital of Costa Rica. In villages, oxcarts still rule the roads. At right Rod and Gilberto Mendranas, a local farmer, discuss the recent visit of technical advisors from the Ministry of Agriculture.

impossible to even consider.

The second meeting was already under way when we arrived. Gilberto Mendranas, tall, thin, with his inevitable two or three days' growth of white whiskers, was speaking. "In San José there is enough technical information about soil types, fertilizers, crops, and climates to choke a horse," he began. "The problem is the information is not being gotten to us here in Los Chiles."

The *técnicos* nodded their heads in agreement.

Gilberto's soft voice became more intense: "I think I'm speaking for all of us when I say what we want—what we need—is an agricultural-extension agent in this area, to get the information which has just been sitting in some San José office to *us!*"

One of the *técnicos* replied: "We're in complete agreement with you, but we do not have enough men. What we might be able to do, however, is to have a man here part time. The rest of the time he could work in the Upala region." (Upala is southwest of us. It grows mostly cacao, which we seldom grow, so our problems would be quite different.)

Other technical questions about farming were asked—about breeding cattle, crop diversification, special diets for livestock. The most important news was yet to come.

"We feel the whole key to your problems here is that you lack a road," one *técnico* began. "It is too expensive to get needed equipment and supplies into the area and it costs too much to transport crops out where they can be sold. All these problems would eventually be solved if you had a road. In view of that, we're going to do something we've never done before. If the Ministry of Transportation cannot or will not build you a road, the Ministry of Agriculture will!"

The road will not be much, probably a path bulldozed through the jungle. It will be passable only by Jeep, during the two or three months when it is dry enough. Even so, this road more than anything else will make us a part of Costa Rica. Till now Los Chiles has been little more than an island surrounded by a sea of trees. After the meeting, the leader of the *técnicos* and I went out for a drink of *guaro* and some talk. Even though he speaks perfect English, we spoke Spanish. I considered it a vote of confidence. We talked about the local leaders and about the best way to institute change. Then the talk turned to the road. He said by next summer we will have Jeeps coming in.

Wednesday

I slept until nine o'clock, the latest since I arrived, then took a shower with my new invention—a five-gallon kerosene can with holes punched in the bottom. With five holes, it holds enough water for a five-minute shower. But the water was so cold that I finished with four minutes to spare.

The police have started fencing off the football field in the middle of town. Next week starts the annual fiesta. There will be bulls again and undoubtedly someone will be gored. They are building a dance floor on stilts 10 feet above ground. Last year we raised enough money from dances to build an extra room on the school.

Just the fact that it is time for

Rod cuts a banana stalk from the backyard, and will hang it in his wife's kitchen. Betsy (far right) holds knitting classes for women and girls at her house. She also teaches cooking and typing. "Her classes doubled and tripled when the good weather came," reports Rod. "I'm proud of her. She has done wonders."

the fiesta again is astounding. It makes me aware of how short the two-year commitment to the corps is. It seems like we just arrived.

The men from the agriculture ministry left long before I was up, but the people are still talking about them. First impressions have been good. They have at least two more visits planned, and hopefully in the near future they will be setting up an office here with some permanent help. Little by little the area is progressing.

This afternoon the director of the school, Manuel Marín, asked Betsy if she would start sewing classes. Some years ago the school received a sewing machine from CARE and it has hardly ever been used. These classes should change that. CARE has done a better job than most United States agencies in filtering help down to the common people. In our zone in particular they have been a big help with the new schools that have been starting up all over. Usually the only things schools have to start with are materials given by CARE.

Our evening was free, so we both went to Longino's house for a Spanish lesson. He has been helping us for some time now and is my most respected friend. The children who have had him as a teacher have been fortunate.

Thursday

Disaster struck. The first thing this morning I walked up to the school to talk to Manuel about how we could get some of the poorer families involved with the sewing program. By chance I decided to take a walk behind the school and take a look at the capped well which is for our future water system. The cap was ripped off and quite obviously kids had been throwing stones in it. I got hold of Manuel, who had a powerful flashlight. As far down as we could see, the well was plugged with boards and rocks. No water was visible. If it cannot be repaired, the whole project will be finished.

The well had cost 20,000 colones (about $3,000) to build. That doesn't sound like much until one realizes how poor these people are. If it is lost, I doubt whether they will have the courage to start over.

Why did they do it? It is ironical. The same kids who did it will die 5 or 10 years earlier than they might have if they had had pure water. The death rate of 30 to 40 percent of the country's children can be traced directly to bad water. That is why I spent more time talking about the well and did more research on the water system than on any other project. All day long everyone has been saying, "How terrible! Why did they do it?"

Betsy and I talked half the night. We did not want to go anywhere or see anyone. Maybe the town will bounce back from its tremendous loss. Maybe there will be some way we can fix it. We have just about half the money we need.

Friday

Awoke today hoping something could be done about the well. I still do not feel very optimistic, but I have faith that somehow things will work out. Maybe the government will come through with some help.

About ten o'clock, José, a little neighbor boy, came over. I was playing solitaire, and he asked if I would teach him. It was not a

complicated game, so after I had explained it I told him to tell me which moves to make, so I could see if he really understood.

As we played, I would ask him about a move; he watched my face and answered the way he thought I wanted him to. He did not think for himself about the game, but anticipated the answer I wanted.

Time passed and he learned the game. Would he still answer the way he thought I wanted him to, or would he think for himself? I tried him. He thought about the move, then answered on his own. I cannot fool him now. I doubt if anyone can. He is a smart child. Maybe "child" is the wrong word. They become adults early here, sometimes marry at the age of 13.

There are many Josés in Los Chiles. With some help and encouragement they will build their water system along with whatever else they need. I believe that. I cannot forget that that is why we are here.

In the afternoon it started to rain. There are two seasons here—summer, which lasts about a month or two if it comes at all, and winter, during which it rains every day for at least six or seven hours. The rain reminded me that our beautiful summer is almost over. We are hoping it will not rain hard until after the fiesta. The football field is completely fenced in. The dance floor is almost finished. Tuesday they will be bringing the bulls in, and the celebrations start on Wednesday. Everyone is talking about it. In all the small towns the fiesta is the big annual event.

The meeting scheduled for the evening was canceled, so we set up another Spanish lesson. One has to keep picking away at the language if headway is to be made. Living the language sure beats studying it in school!

Saturday

I walked up to school to talk about restarting the First Aid Club. We had one for awhile, but when the nurse left, it fell apart. If there's enough interest, I would like to get it going again. In a place like this, where there are no doctors, it is important.

To my surprise they caught the kids who threw the rocks and sticks down the well. There were three of them, the oldest 13. They all come from poor families. We questioned them and learned that the first thing they had thrown was a good-sized rock. This had not fallen all the way down but had become stuck in either the first or second section of tubing. Evidently everything else that had been thrown lay on top of the rock. We just might be able to lift out the first two sections of casing and clean them without doing any damage. Since the rainy season is coming on, we called a meeting for tonight. If we are going to do anything, it will have to be done soon.

The discussion about the well made me forget to ask about the First Aid Club. After lunch I again walked up to school to check on the idea. The director seemed enthusiastic. He agreed to have a teacher work with me, so he can continue the club after I leave.

The days have been getting hotter and hotter. Today was almost unbearable. The worst part of the whole thing is that it is so hard to get ice. Since we do not have electricity during the day, the only refrigerators are those that run on kerosene. They are expensive to buy and to operate, so the few people who have them charge fantastic prices for their ice. Even then they usually are sold out. Since the water they use is not boiled, we sometimes run into health problems by using the ice. Today I was too hot to care.

The meeting to discuss the well showed that this is one project the people of the town are not apathetic about. There were two factions. One favored pulling out the first two sections of pipe before it gets too muddy. The other group wanted us to wait and write for some technical information to make sure we would not do more damage than good. We compromised and decided to send someone into San José to make sure we get the information right away. I wish all our meetings were like this. Everyone expressed his opinion and for the most part listened attentively to the arguments of others. Generally the meetings are better than when we first arrived. They are more organized and more people attend.

Sunday

There is a Catholic church and a small group of Jehovah's Witnesses in our town. Since there is a good deal of bad feeling between the two groups, we felt we could not attend either for fear of antagonizing the other. Instead, Sunday has become a day for talk and visiting. It is a time to look where we have been and where we are going. Throughout the day our neighbors and friends dropped in to talk. Some had problems but most just wanted company.

In many ways it is not so different from home. We are with friends who have become as close as any we have ever had. But there are differences, too. Culture and language divide us more than we would like. Then, too, we are always conscious of the fact that anything we say or do will be around the town before the day is over.

We are *gringos* (not a bad word here), and we are newsworthy. We have to be careful not to take too strong positions in their political struggles. Because of the antagonisms the different groups feel for each other, we would be bound to make enemies if we did. To side with one group would be to cut our effectiveness in half.

Dinner and supper were drab little affairs. There was no meat in town, as is often the case, and our food consisted of rice, beans, and fried bananas.

In the evening, two of the boys who work at the bank came over. We did something so American that it seemed out of place. We played Monopoly. There stood the same Boardwalk and Reading Railroad, only this time it was translated into Spanish. It brought back memories of home and of other days.

Long after the lights went out at eleven, we talked. I looked back over the week that had just passed. If it was not typical, it was not unusual either. There have been weeks more crowded with happenings. Others seem to slip away without anything important taking place at all. But that's the way things are in the Peace Corps. □

Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

EVEN A superficial glance at the contemporary scene must impress us all with its mixed-up nature. If there was ever a stable society with clearly recognized and normal patterns, that time is *not* now.

From political conventions to the morning newspaper, we are confronted with such weird happenings that a man wonders if there is anything besides the church that is relatively stable. And of course, you can make a good case that even there the new and startling has become commonplace.

It is not to be wondered at, then, if modern novels show the same kaleidoscopic picture. If one desires to give anything like a general survey of the fiction scene, he finds himself leaping from book to book with no sense of continuity or dependability. That never seemed more apparent to me than this month.

I begin with **THE END OF THE RUG** by **Richard Llewellyn** (***Doubleday, $5.95***). His *How Green Was My Valley* was a wonderful book, and I remember it as one of my great reading pleasures many years ago. But his later novels never seemed to measure up to that successful best seller. This is what happens when a man strikes twelve right at the beginning.

The End of the Rug is a novel of espionage, and if you remember *The Spy Who Came in From the Cold,* you will know what to expect. Edmund Trothe has been trying to secure Britain's entry into the Common Market. After what looked like success, the thing fails completely, and he is back in London looking for a new assignment. From then on we find him caught up in one crisis after another, not the least of which is his own personal difficulties with divorce and with difficulty in understanding his children.

We are introduced to that cold world where every man's hand is against every other man, and morality is suspended. This world of international spying is a very frightening world to the ordinary man who believes in the moral law. Everything goes, from murder to blackmail.

A man can blow up a room and kill 50 people with as little compunction as I would have swatting a fly. He can knife another man with no more ceremony or memory than you might experience when you turn down a dinner invitation. Everything is allowed if it serves a national purpose or prevents a national embarrassment.

I suppose we have known that such things exist, but to face it in such an emotionless way is shocking. If you have any idea that Christian values are easy to maintain, read this book and it will change your mind.

For something entirely different and entirely delightful, I bring you **MY SISTER GOLDIE** by *Sara Sandberg* (***Doubleday, $4.95***). There is some question as to whether this should be included in a column on fiction as it is a series of happenings in a Jewish family and it sounds autobiographical. It was altogether delightful, and I recommend it to all who want reassurance that everything is not lost with us.

This is a Jewish family in New York which moves from Harlem to Riverside Drive and hangs on in spite of the depression. Goldie is a beauty who has so many dates that she turns down twice as many as she accepts. Her sister is the writer who tells the story of the whole family.

No people, I suspect, have a stronger family loyalty than the Jews. Here is a hardworking father who is a furrier, and a mother who not only guides the business but also feels responsible for finding husbands for her daughters and encouragement for all her friends. There is much humor in the day-by-day affairs of their lives.

Mrs. Sandberg and the girls never miss an opportunity to advertise the family business by wearing their beautiful furs to social affairs or while strolling along Broadway on Sunday afternoon. For by so doing they are helping the family to get ahead. A social event also is an opportunity for them to display a new creation to potential purchasers. Goldie looks very sexy but is actually a nice girl with high morals and good character. The family love one another and when the depression strikes, they share the responsibility of weathering it.

And so, while international murder and espionage is a part of our world, so is the Sandberg family. In that, dear friends, there is our hope.

Now I must bring you an entirely different book. It is **BON VOYAGE** by **Noel Coward** (***Doubleday, $4.95***) —a series of four short stories by a very gifted man. He is at home in so many of the arts and, while I usually think of him as a great actor, he is also a gifted writer.

Bon Voyage has to do with the "beautiful people"—those who fill the drawing rooms of international society, who live in the best hotels in the great capitals, who sail on ocean liners first class, and who are usually witty and amusing. Here and there is a flash of courage and bravery, and now and again one sees a sign of downright decency where least expected.

The story tells of a voyage with different people and different characteristics. Coward is not the first man nor the last man to do a story with a ship and a luxury cruise for its setting, but he has done it very well. You will find his light touch amusing and perhaps, after a hard day, refreshing.

Do not think I am suggesting you read this one for its moral meanings, nor am I recommending it for the family circle. This is for the sophisticated Methodist whom, I am told, you may run across every other year or so.

This is a mixed bag, but I dare to hope it has something for almost everybody who reads TOGETHER. □

Looks at NEW Books

AT CHRISTMAS, more than any other time in the year, most of us feel the need to pass on our heritage of religious traditions, national customs, and family rituals to our children. And every year there are Christmas anthologies in the bookstores ready to help us do this. Two are on my desk now.

Happy Christmas (Westminster, $5.95), compiled by **William Kean Seymour** and **John Smith**, is an attractive collection of English prose and poetry dating from Elizabethan times. If your heritage is British, this should fit your family.

Volume 38 of ***Christmas*** (Augsburg, $3.50, cloth; $1.75, paper) is the 1968 issue of an annual of Christmas literature and art that has been edited by **Randolph E. Haugan** for 38 years. Large and colorfully illustrated, it begins with the telling of the Christmas story according to St. Matthew and St. Luke, has a commemorative article on the 150th anniversary of the writing of *Silent Night, Holy Night*, and contains a widely varied collection of Christmas stories, poetry, music, and art. There is something for almost everybody in this annual, which has become a regular part of Christmas for many American families.

The superb black and white camera work of **Nell Dorr** is joined with quotations from philosophers and poets in ***Of Night and Day*** (New York Graphic Society, $12.50). ***Wheels in the Air*** (Pilgrim Press, $3.95) uses black and white pictures by several photographers and a serigraph by Sister Mary Corita to interpret the strong, sensitive poetry of **William T. Joyner**. Both of these books are concerned with ultimate questions. Who am I? Why am I here? And how? What is my place in the cosmos? Both are for seekers and dreamers, and for this kind of reader they will be unforgettable.

The same kind of reader will like ***It's Autumn*** (Westminster, $3.95), which teams the poetry and nature photography of **Sister Noemi Weygant**. Unfortunately, the color printing in this book doesn't do justice to Sister Noemi's exciting photography. I wish it could have had the sparkle of ***Summer Island: Penobscot Country*** (Sierra Club, $25), which now is available in an abridged, paperback edition (Sierra Club/Ballantine, $3.95). **Eliot Porter** was photographer and writer for this evocative book that will speak to anybody who loves an island.

"Man is a child of God. . . . Man is God's marvelous creation, crowned with glory and honor," Martin Luther King, Jr., said almost 10 years before his death. This belief was the key to his life, the reason he could love every man, and it is the theme of two addresses he made at a national conference for Christian educators then. His earliest book of meditations and

A few pictures by Nell Dorr's grandson, Chris Ashe, appear with hers in Of Night and Day. *He made this moving study of a mother and child in Viet Nam.*

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[1] *The Anglican Church Times*
[2] *Dr. Daniel A. Poling*
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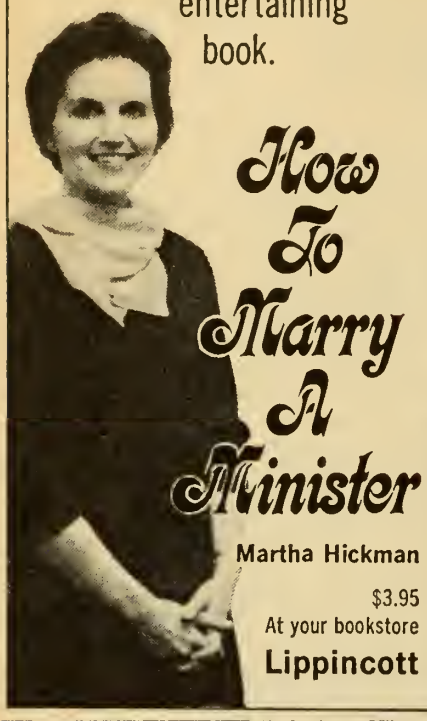

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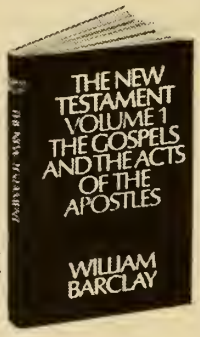

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prayers, *The Measure of a Man* centered around these addresses. It is now in a memorial edition (Pilgrim Press, $2.95) that has some excellent pictures of the civil-rights leader.

The Trumpet of Conscience (Harper & Row, $3.95) is Dr. King's final testament, lectures he gave over the Canadian Broadcasting Corporation in 1967. They end with a Christmas sermon on peace which Dr. King delivered from the pulpit of Ebenezer Baptist Church, Atlanta, Ga., to his own congregation.

"It really boils down to this: that all life is interrelated," he said. "We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. . . . We aren't going to have peace on earth until we recognize this basic fact. . . ."

The facts sound like the plot for a movie: a beautiful Paris fashion model turned journalist-photographer covers the war in Viet Nam, goes on combat missions with the GIs, is captured by the enemy and held three weeks in guerrilla territory, is set free and taken back to where she is found again by the American forces. Only romance is missing.

But nobody who knew **Michele Ray** was too surprised to hear that these things actually had happened to her. And she writes about them with simplicity and emotion in *The Two Shores of Hell* (McKay, $4.95). It is a book only a neutral, and a woman, could write.

About her report after she had gotten back: ". . . I had made the enemy sound like a human being. For this the Saigon officials will not forgive me. To portray the enemy as a human being is a betrayal—treason! He must remain 'Victor Charlie,' sly, cruel, and sadistic. And what of the American as the Vietcong sees him? A ruthless imperialist who burns women and children, and eats them, too! Yes, I said 'eats them!' Those two images are the result of a war propaganda that has to show the enemy to be everything evil."

The GIs were her friends, but so were the Viet Cong. And everywhere there were the children: "They spread out in what seems to me almost an unbroken line along the roads, satchels in their hands or on their heads. . . . They are everywhere, surrounding you, clinging to you."

Hers is a very personal picture of war.

In the early days of World War II, 110,000 West Coast men, women, and children were rounded up and interned in camps. It was done without due process of law or specific charges being lodged. Many of the internees were United States citizens. But if anyone in the western parts of Washington and Oregon, in the entire state of California, and in a portion of Arizona had as much as one-sixteenth Japanese blood, he was interned.

It was a heartbreaking and costly experience for the Japanese-Americans. Uprooted, distrusted, they could take with them only what they could carry. Most of them had to sell homes, businesses, farms, and personal possessions achieved through years of hard work and sacrifice for a fraction of their value.

Issei and Nisei: The Internment Years (Seabury, $5.95) is a firsthand report of what it was to be one of those 110,000. Written by **Daisuke Kitagawa**, an Episcopal clergyman who was born in Japan, this is a very human record of what can happen when people are infected with war psychology. And it is a chilling commentary on the erosive effects collective living can have, even on normally self-reliant, moral people.

"A Christian is a person in love, a person dedicated to death, a person alive because of that. He is committed to breaking down barriers between people, and he does it 'out of' a community that knows that its life is shared, and from this sharedness (which is life in Christ) it draws its ideals and its signs and its power—its way of life that testifies to life. And when it doesn't testify the Christian is also pledged to do something about *that*."

Rosemary Haughton is concerned with the feel and quality of Christianity, or its absence, in real human situations, and in *Why Be a Christian?* (Lippincott, $3.95) she seeks the truth beyond the facts, the truth that is love. She is one of a very few women whose theological thinking is taken seriously in the Roman Catholic Church, but her writing is for all Christians, and for anybody else who seriously wants to know why we should be Christian, and why there is the church.

What kind of letter does a poet write to his wife? Or a Lincoln biographer to his publisher? Many of *The Letters of Carl Sandburg* (Harcourt Brace & World, $12.50) are pretty much like the letters of any man.

But Sandburg had a remarkably direct way of saying what he really felt, and these 640 letters to family, friends, and associates between the time he volunteered for service in the Spanish-American war until 1962,

when his health failed, add up to a warmly human portrait of a good man.

Editor **Herbert Mitgang** has kept Sandburg's own punctuation, capitalization, and abbreviations. "As a poet, Sandburg employed language in his own way—even in letters," he says.

Enthusiastic over a book about an unusual smuggler, Associate Editor Martha Lane gave me a review of it:

He was a rather ordinary boy, the son of a Dutch blacksmith, who joined the army and sailed for Indonesia in 1946 with heroic thoughts of reclaiming the Dutch East Indies for his queen. Then an enemy bullet smashed into his ankle, crippling him for life. The war had its spiritual impact, too, and he returned to Holland, determined to become a missionary.

God's Smuggler (New American Library, $5.50), **Brother Andrew's** autobiography, details his journeys behind the Iron and Bamboo Curtains to deliver illegal goods—Bibles. This work has taken him into every communist country in the world, including Red China and Cuba.

After a slow start, the book shifts into high gear and it is hard to put it down. And long after the reading is over the twofold message lingers: the Word of God can change lives; and when an ordinary man puts his entire trust in God, extraordinary things can happen. Brother Andrew's vivid descriptions of life and lives in communist countries also explain something of the tensions from which the Hungarian, East German, and Czech crises developed.

"Like an aerial photo meant to leave an overall impression rather than to provide a close knowledge of any one corner of the terrain" is author **John Cogley's** description of ***Religion in a Secular Age*** (Praeger, $5.95). But even seen remotely, the contours of the subject are well defined.

Cogley begins with a discussion of the forming and present state of the world's major beliefs, sects, and religious organizations. Then he goes on to examine contemporary religion's responses to the challenges put to it by science and secularism.

"Twiggy isn't a monster, and I'm not a monster, but perhaps the situation is," Justin de Villeneuve, top fashion-model Twiggy's manager, told writer **Thomas Whiteside** when he and the skinny young English model were in the United States to promote Twiggy fashions.

Whiteside chronicles the whole exhausting merry-go-round of photographers' studios, press conferences, parties, and business meetings in

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Twiggy and Justin (Farrar, Straus, and Giroux, $4.50). A revealing commentary on the fashion world and the business of image building, it is more De Villeneuve's story than Twiggy's. Like a modern Pygmalion, he has created Twiggy the model and made her the fashion ideal of teen-age girls on two continents.

Twiggy, however, is also a person, refreshingly real in an artificial world. She speaks for herself in a disarmingly sensible-sounding autobiography, *Twiggy* (Hawthorn, $3.95). Calling success "the smile on the face of the tiger," she finds it hard to believe she can get $240 an hour before the camera—when she was a little girl she thought she was ugly. She still lives with "Mum and Dad" in a London suburb and considers herself too young to get married. As for glamour, she says that she really is not conscious of what impression she is making except when she is modeling. "I have to study my face for at least an hour a day, when I put on makeup. And that's quite enough for me."

I wish every teen-age girl who is tempted to take herself too seriously would read her autobiography.

Every year or so I go on what I have come to recognize as a Jesse Stuart reading spree, returning to such volumes as *Beyond Dark Hills*, *God's Oddling*, *The Year of My Rebirth*, and *Tales From the Plum Grove Hills*. Unlike many old favorites, Stuart's stories have lost none of their appeal with the passage of time.

My latest spree was set off somewhat prematurely by Everetta Love Blair's study-biography of *Jesse Stuart, His Life and Works* (University of South Carolina Press, $8.95). The Stuart enthusiast will find it a complete, sympathetic study of the teacher, poet, short-story writer, novelist, and lecturer who has been the voice of the Kentucky hills for more than 30 years.

The Restless American (Little, Brown, $6.95) is the saga of a middle-aged man who rode a middle-aged horse from Rhode Island to the Grand Canyon. What Tom Powell intended to do was to ride overland as much as possible, through the backwoods of the country. Actually, he spent much of the trip riding on the superhighways, where the shoulders proved to be safer for man and horse than winding country roads, but still his book gives us an interesting close-up view of America and its people.

Legend says that the gold the Wise Men gave to the Christ Child had touched the lives of Abraham, Jacob, Joseph, the Queen of Sheba, Solomon, and nameless and countless traders and shepherds, and that finally it came to Judas and the owner of the potter's field.

Alice Geer Kelsey tells the story of *The Thirty Gilt Pennies* (Abingdon, $3.50) for boys and girls in a book richly illustrated by Gordon Laite. This is an attractive version of an old, old tale.

Little children go through a stage when they will pass right by large toys for miniature ones. For these youngsters *First Carols* (Walck, $1.95) would be an intriguing book to find in a Christmas stocking.

Brenda Meredith Seymour has illustrated the words to 15 long-loved carols for this small volume, which measures only 3¾ by 5¼ inches.

How a little girl was persuaded to stop sucking her thumb is told in rhyme by Barbara Klimowicz in *The Strawberry Thumb* (Abingdon, $2.95). Gloria Kamen's drawings make her a very real little girl for readers in the earliest grades, and there is an original plan of action here for the parents of thumb-suckers.

Youngsters in the early grades will chuckle over *Spectacles* (Atheneum, $3.50). This is Ellen Raskin's humorous story about Iris Fogel, who could see things other people can't. There was the day a fire-breathing dragon came up the walk, another day when there was a giant pygmy nuthatch on the lawn. They turned out to be Great-aunt Fanny and Chester Filbert. That is why Iris' mother took her to a blue elephant who made it possible, over Iris' objections, for her to see things as other people did. Now Iris can see things not one but two ways, and every child knows that has all kinds of advantages.

House Upon a Rock (Atheneum, $4.50), for young people, is an absorbing story of disaster and its effects on the people of a small Alaskan fishing town. Author Elsa Pedersen lives in such an Alaskan community, and she writes about it, and about the earthquake and tidal wave that struck it, out of her own personal experience.

The story centers in 16-year-old Derrick Slocum and his family. There are lessons in it—that change is inevitable and the future is more important than any sentimental clinging to the past—but these are subordinate to the action, and any boy or girl in the early teens who picks it up probably will not put it down until he or she knows what happened next.

—BARNABAS

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While the Jobs Corps doesn't forget a trainee when he graduates, it isn't possible for officials to find work for everybody. Now a growing army of friendly volunteers is standing by to help give each boy . . .

A Chance to Make It

By HERMAN B. TEETER
Associate Editor

"I'm back home now, and people are looking at me, expecting something. Scared? Sure, I'm scared. Can I make it this time? Will people give me a chance to use my Job Corps training?"

HANGING UP the phone, the minister hurried downtown and began searching the faces of the hundreds who swarmed through Chicago's busy bus terminal. A young man he had never seen was in trouble.

The minister had been told to look for a youth of Puerto Rican descent, aged 18, who would probably appear confused and frightened.

"Are you Miguel?" he asked repeatedly, only to receive startled looks and head shakes.

Strange, the minister thought, the boy left the plane at O'Hare Field, thinking he was in Hartford, Conn., and came by limousine into Chicago's Loop. Or was this so strange, after all? Perhaps Miguel had never flown before, had never traveled until he left home for a Job Corps training center in Minnesota.

Miguel's immediate problem was being alone in a strange city without enough money to pay his fare back to the airport some 20 miles away. But he had not been too panic-stricken to call a Chicago number—one of many in various cities given to all Job Corps graduates—and ask for help.

The Chicago number was that of the Chicago regional office of Joint Action in Community Service, Inc., (JACS), a nationwide organization of volunteers who stand ready to help young corpsmen whenever they need it. Such times of need often come soon after a corpsman finishes Job Corps training—though usually not quite so soon as in Miguel's case.

The Job Corps, of course, is a program of human renewal run by the federal Office of Economic Opportunity (OEO) and designed to educate and teach

marketable skills to disadvantaged young people who want to reenter the mainstream of American life as jobholders and useful citizens.

Miguel's call was answered by the JACS regional director who dispatched the minister, one of some 5,000 volunteer JACS workers across the country, to the bus terminal. There, after 45 minutes of searching and inquiry, the distraught corpsman was found. The minister hurried him to an airport limousine, paid his fare, and gave the young Puerto Rican some extra money. A few hours later, he was in Hartford with family and friends.

Miguel's case was unusual in that he needed help even before he arrived home and began job hunting.

Chances are, Miguel needed further help when he reached Hartford. Most corpsmen find their biggest problems right where they left them—at home. Like so many disadvantaged young people, he might have had no knowledge of how to search systematically for the kind of job he wanted. He might have needed a new or renewed driver's license. Perhaps he had no place to stay near his new job, no tools, no transportation. He might have wanted to continue his education, or perhaps he had problems involving his family.

One thing is certain—if Miguel did have such problems, all he had to do was call for help, and a JACS volunteer soon would come knocking on his door.

"Such youngsters—and there are some 1,200 coming out of Job Corps training each week—do need help to get started on the right way of life," says B. J. Roberts, JACS executive director, whose office is in Washington, D.C. "It's not a do-gooder thing. These kids are losers trying to become winners."

Frank Corey of New York City was a loser—a two-time loser, in fact. Not only was he a school dropout, he was a Job Corps dropout as well. The reason for both: inability to read.

Frank's handicap came to the attention of a JACS volunteer who happened to be a high-school English teacher. She devoted two evenings a week tutoring corpsman Corey and eventually was rewarded with some improvement in his vocabulary and conversational ability. There was no miraculous change, of course, but change enough to earn Frank a good-paying job as a computer operator in a medical center.

In Atlanta, a leading attorney takes time off from his busy law practice to counsel returning corpsmen. Ministers, businessmen, social workers, college students, government employees, housewives, retired executives—these and many others are among an increasing number of JACS volunteers on call "at the drop of a hat" to assist corpsmen in taking full advantage of their training.

If the names of ministers turn up frequently on the volunteer roles, this is because JACS is a church-oriented program. While some ministers are serving as JACS volunteers, many more have offered help as consultants or recruiters.

JACS, a nonprofit organization, was conceived in 1967 through the mutual concern of Job Corps officials and the Inter-Religious Committee against Poverty, composed of Jewish, Catholic, and Protestant leaders. Each of the seven regional JACS offices maintains a list of local volunteers ready to reach out a helping hand. JACS limits its work to male Job Corps graduates, but a similar, unrelated program, Women in Community Service (WICS), provides help for girls.

"Theoretically, JACS has an office in every city and

Two corpsmen find confidence and encouragement as dinner guests of a JACS volunteer and his wife.

hamlet in the nation—wherever there is a Protestant or Catholic church," says Roger L. Burgess, general secretary of United Methodism's Board of Health and Welfare Ministries. Formerly with Methodism's General Board of Christian Social Concerns, Mr. Burgess served as national executive director of JACS during the organization's formative months.

"I became interested in JACS through my church, Annandale Methodist, when I lived in Virginia," says Mr. Burgess, who continues as a member of the JACS board of directors. "Mrs. Burgess and I had three of the boys from Camp Kilmer visit our home one weekend. And that weekend really sold me on the need for such a program!"

The Burgesses' guests included a Puerto Rican, a Negro, and a boy from the Virgin Islands who had never seen snow. "We had snow, but what was most interesting and inspiring was the change that came over our young guests as time passed. At first they were shy—very shy—and went about our home as if they were walking on eggs. Soon, however, their reserve broke down; before long they began to laugh, talk, play the piano, and become acquainted with our own children. I found these disadvantaged young men most likable and enchanting, and I learned that the gap between them and a better life is not too wide to be bridged."

Soon, it is hoped, the number of JACS volunteers in the nation will pass the 10,000 mark. Even that number would not be enough, according to Mr. Roberts.

"Actually," he says, "we would like to have between 30,000 and 40,000 volunteers.

"The Job Corps is giving thousands of youths a new chance by equipping them with marketable skills," Mr. Roberts adds. "We want to make sure that they have every opportunity to use these skills in productive jobs."

While JACS volunteers come from widely varied backgrounds, officials find that two types predominate in the organization. One includes men and women who have struggled up from a poverty neighborhood, and have firsthand knowledge of problems that face every disadvantaged youth. The other includes professionally educated, comfortably situated people, mostly men with prestige or influence in community or employment-related affairs.

Each volunteer undergoes a brief training period before making his first contact with a corpsman who may have made his situation known by sending one of his "Holler Help" cards (provided before he left the training center) to the JACS regional office. Through the regional office, a properly qualified volunteer is selected to help with the specific problems facing a corpsman. Volunteers are usually assigned to a corpsman through a local person called a "Volunteer Coordinator."

Bill had some problems largely involving himself, it seemed. He had a long record of delinquency before joining the Job Corps. Suspended 17 times from school, he became a dropout. No longer able to live with his mother in a Maryland town, Bill floated from one friend's house to another, finally going to live with his sister.

Even the Job Corps had problems with Bill at first, for he was a nonconformist. But after repeated sessions with a counselor, the youth decided to buckle down and take advantage of the training offered him.

When Bill graduated and went to Chicago seeking employment, a JACS co-ordinator took over. The volunteer arranged for housing and transportation to an interview with a suburban corporation. Bill got the job he wanted. It paid $2.36 an hour with excellent opportunity for advancement.

Then, having had a taste of success and self-respect, Bill—of all people—wanted to go to college. The volunteer told him that anyone wanting an education could obtain it for a minimum of expense at a junior college in the downtown area. Bill began classes there last summer.

"Were it not for our volunteer JACS workers, I doubt if many of these boys would get started at all," says the Rev. Thomas R. Sumner, a United Methodist minister who serves as chairman of the JACS steering committee for metropolitan Chicago. "They need to be encouraged."

Evidence of this encouragement and concern may become apparent to a corpsman immediately upon his return from a training center. When he steps off the bus, he may be greeted warmly with a handshake, and an offer to help; or, within a week or two, may find a friendly JACS volunteer at his door offering friendship and assistance.

Most corpsmen dread returning to their old neighborhoods and the old ways of life. Many make no secret of this even before they leave a training center.

"Man, when I step off that bus back home, it's gonna be some lonesome day," one corpsman said. "All I've learned and worked for will go down the drain if I can't find that first job, if I can't get squared away and get moving.

"I want to work, man. I want to make it on my own. All I need is a break."

Eddie got his break, both before and after leaving the Job Corps. When he showed artistic talent, he was encouraged to do some art work as part of his training. Now he is employed in Kansas City where he is well liked by his fellow employees and respected by his supervisors.

In fact, says Andrew P. Gutierrez, regional director, "Eddie's immediate supervisor gave him time off to show his work at the North Central OEO art exhibit in Omaha. Not only did Eddie interpret his work to the public, he also interpreted the purpose of the Job Corps and told the public the benefits that he received as a result of his training."

Not so fortunate was an 18-year-old corpsman who went to San Diego, Calif., after receiving training as a cook. Although his Job Corps rating was "good," he was not interested in the field of food preparation. A volunteer from San Diego State College, Mrs. Shirley Schiffren, discovered that the youth actually wanted to become a barber.

"He indicated to Mrs. Schiffren that he was very

When trainees get a chance to spend a weekend in a home near their training center, they see how other people live—but their hosts also learn a lot. These young corpsmen—one of them from Puerto Rico, the other from the Virgin Islands—were guests of the Roger Burgesses.

discouraged," says Harold B. Keir, JACS director for the Western Region and a United Methodist minister. "He had no way to finance the cost of a barber training course.

"Mrs. Schiffren made inquiries about financial aid and discovered the availability of a scholarship. The young man applied for it, was accepted, is now enrolled and progressing satisfactorily . . ."

"Many people want to do something, but they don't know how to become involved," says Mr. Roberts, the national director. If information is not available from local sources such as ministers, religious organizations, or service clubs, prospective volunteers may write the national JACS office, Dupont Circle Building (Room 1009), 1346 Connecticut Ave., N.W., Washington, D.C. 20036. Interested groups may arrange for a showing of a 15-minute color filmstrip, *A Chance to Make It.*

Charlie is a corpsman who graduated with training in printing and duplicating. Six weeks passed and he was unable to find a job. He became discouraged and stopped looking, drifting back to street-corner loafing. A JACS volunteer got Charlie's name, looked him up, and took the youth to the employment service for another interview.

As frequently happens, Charlie had given up too soon. The employment service had listings of three job possibilities. The JACS volunteer took him around for interviews. The second employer hired Charlie on the spot.

While most of the volunteers are professional people, some of the most effective workers are among the so-called "blue-collar" group of on-the-job workingmen.

"Here are skilled people with time and untapped ability, constituting the single greatest source of manpower for JACS," says David E. Halpin, deputy director in the national office. "While such men may not be predisposed to volunteer at first, they can become effective and unbeatable once they do."

It must be stressed, however, that not everyone would qualify as an effective JACS volunteer. Compassion, sympathy, and goodwill are not always enough. A volunteer also must understand that the typical corpsman comes from a broken home, has less than nine years schooling, reads at the third or fourth-grade level, and may have had no medical attention before entering his training period.

"All of which is to say that we need volunteers with a high degree of stability and security within themselves," says Mr. Roberts. "We want people with experience, with some understanding of the nature of poverty and some appreciation of what it does to people. The well-intentioned but misguided 'do-gooder' type may not have these qualifications."

A growing number of volunteers do have these qualifications, in depth. And, increasingly, former Job Corpsmen who have made it into the mainstream of society—often with JACS help—are themselves becoming volunteers.

They are perhaps the best qualified of all—for they really know what it is all about. □

What a silly place to put a star

By RUTH BOUTIN WAGNER

JEREMY held the star carefully and looked up at the top of the tree.

"That's a silly place to put a star," he said.

"Why, Jeremy?" everyone asked.

"Little children like me can't see it good way up there," Jeremy told them.

"It's your star," said his father, who had made it for him. His mother, who had painted it silver, said, "You may put it wherever you want."

The Christmas tree almost touched the ceiling. It was green and wide and tall. Jeremy and his father and mother and sister had put bright red and green paper decorations all over it. They had draped strings of white popcorn and yellow beads around the branches.

Under the tree on paper the color of grass was a small brown wooden stable with the Babe in a tiny manger and kneeling figurines of his mother and father and the Wise Men and shepherds. Around the stable stood groups of tiny animals.

Jeremy's father had carved them all from small pieces of wood, and his mother had painted them. He knew it was the prettiest tree and the finest manger in all the world.

So Jeremy decided to slip the silver string his sister had tied to his star over the edge of a pine branch that was just as high as he was. But it didn't show up very well among all the other bright decorations.

"Oh, Jeremy, what a silly place to put a star!" they all laughed.

Jeremy took his star off the middle of the tree and tried to hang it by the fireplace.

"What a silly place to put a star," they all said again.

It must have been because there was nothing to hook the silver string onto.

"Put it on top of the tree," everyone said, but Jeremy shook his head.

"What are we going to put there?" his father asked.

"The angel," Jeremy replied.

"That's a good idea," his father said, and he put the blue and gold angel on top of the tree, and it smiled down on them.

"Come eat supper, everyone," said Mother. "Jeremy will think of a place to put his star later."

They all went into the kitchen that smelled of gingerbread cookies and apple pie. Jeremy had to put his star someplace while he ate, so he hung it carefully on the back of his chair.

Everyone laughed when Father said, "Now that *is* a silly place to put a star."

And Jeremy laughed too, because it really was.

After supper Jeremy's mother and sister washed the dishes, and he and his father went to visit his grandmother. He showed her the star.

"It's very pretty," she said. "Are you going to put it on top of the tree?"

Jeremy shook his head. "That's too far up."

"You're right," Grandmother agreed because she understood him very well. "Little children like you couldn't see it good way up there. But when I come tomorrow, I know you will have found just the right place for your star." Jeremy nodded. He hoped so.

When Jeremy got home, it was time for him to go to bed so he looped the silver string of his star over his bedpost and knelt to say his prayers.

He thought it looked very good there. He could see it fine and it was safe. He was tired of trying to decide where to put it. He would keep it right there just for himself and that would be that.

But when his mother tucked him in and kissed him goodnight, she shook her head. "No one will enjoy seeing it there but you," she said. "Everyone should see the star at Bethlehem. A Christmas star should be shared."

"Where shall I put it then?" Jeremy asked.

His mother smiled, "You'll think of something and it will be just the right place."

Jeremy couldn't sleep. His mother was right. He must not be selfish. He got up and carried the star back to the living room and stood looking up at the angel.

"Why did you want the angel on top of the tree?" his father asked.

"'Cause angels are up in heaven," Jeremy said.

"So are stars," his sister said.

"Not this one," explained Jeremy. "This is the one that came and shone over the baby Jesus."

He looked under the tree at the manger and the little wooden figurines on the green paper grass, and suddenly he knew where his star belonged!

His grandmother came in the morning, and she sat down with his mother and father and sister and admired Jeremy's star.

It was hanging by its silver string from the lowest branch of the prettiest Christmas tree she had ever seen. It was shining right over the baby in the manger, right where the Holy Family and the shepherds and the Wise Men and the animals could see.

"And little children, too," smiled Grandmother.

"Oh, Jeremy, what a perfect place to put a star!" they all exclaimed.

And it was. □

Milkweed Pod Decorations

EVEN THOUGH summer and fall are gone, milkweed pods—without their fluffy seeds—still stand ready to lend gaiety to another season.

To make milkweed pod Christmas decorations, remove the stem from the pod and glue a pipe cleaner in its place, making sure that half the pipe cleaner sticks out at the top.

When the glue is dry, paint the pod with bright-colored tempera paint and allow to dry completely. Then bend the lower end of the pipe cleaner so that a small china ornament or a bead can be hung inside the pod. The upper end of the pipe cleaner, of course, can be bent to make a hook to hang the new ornament on a branch of your tree.

—*Virginia Plambeck*

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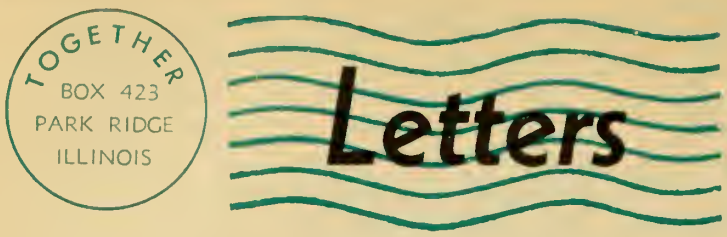


Get Back to Wesley's Trail

ALGER F. POWELL
North Haven, Conn.

Amen, amen, amen for Dr. Charles H. Hart and his article *Where Have We Gone Astray?* [September, page 16].

We no longer have prayer meetings, no longer have Bible study, no longer have Sunday-evening services to sing and hear about Christ. Our only chance to hear about Christ and what he can do for us is on Sunday morning, and then we hear a sermon about social concern.

Wake up Methodism! Get back on John Wesley's trail. Preach salvation. Preach redemption. Preach Jesus Christ and see how the church will again become alive!

Christians at Crossroads

MRS. FRANCIS M. BALDWIN
Oak Park, Ill.

Regarding Dr. Charles H. Hart's September article, *Where Have We Gone Astray?* I must ask:

How shall the church achieve "a renewed private and group-prayer life"? *How* shall individual members "confess their sins, repent of their disobedience and separation from His presence, and return . . . to the fellowship with the Lord and . . . with those who, like the prodigal son, have returned to the Father"? *How* shall these changes come about when individual church members believe that they are pious and good, not really alienated from God, and not really in need to discipline themselves in order to achieve a greater perfection?

In the 20 centuries since the historical Jesus lived here, his gospel repeatedly has been watered down so that Christians now cling only to those aspects of his teachings which they find congenial, and they wantonly ignore those sterner admonitions which they find repugnant.

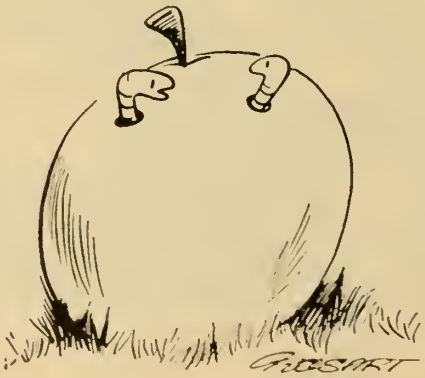
Jesus regularly went to the temple, communed with God, and then reached out into the byways wherever people were. Yes, in a pastoral society "charity was a free and nonobligating gift" to neighbors. This was true because compassionate people could personally see those in need. But in an industrial society where people live compartmented from one another, the poor and desperate are concentrated in areas set apart. Too many Christians have basked in the sunshine of well-being and have forgotten the example of Christ who tramped weary miles to seek and to save those who were lost.

So an impersonal government has stepped in to try to relieve human misery. It has made ghastly mistakes. But I maintain that impersonal welfare services result from default and the breakdown of personal Christian responsibility. We have not loved our neighbors as ourselves.

I agree with Dr. Hart that "the revolution we need is internal, created by a miraculous invasion of the spirit of man by the spirit of God." But that, to me, does not mean business as usual. The world cannot be influenced by people who only say they profess the Way of the cross. What we *are* in our daily life speaks so eloquently that others can hear nothing of what we *say*.

I hail the new day in our church life. It says: "Christians, come out of your cloisters and see for yourselves what life is like for some of your neighbors. What can you do to help the miserable, the hungry, the sick, the despairing? Will you tutor a disadvantaged child one hour a week? Will you help someone learn a trade? Will you help to organize a block club in order to achieve better protection for ghetto children and adults? Will you help the police with first offenders by giving one hour a week to some lad who needs a father's confidence and guidance? Or will you remain nominal watered-down Christians, immobilized by the joys of good cheer, good health, and prosperity? Or maybe self-pity?"

We who call ourselves Christians are at a crucial crossroads. Our verbal pieties are no longer believed. We must decide whether we are to put up, or to shut up.



"Wonder if there's life on other apples . . . ?"

Leaders Have Lost Vision

MRS. R. S. MANNING
Pigeon Forge, Tenn.

I want to commend you on Dr. Charles Hart's article *Where Have We Gone Astray?* This dedicated man has spoken out for hundreds of us who have been so hungry to hear once more a message that blessed our hearts and gave us encouragement to press on in spite of the many times when we felt like burying our heads in the sand. After reading and knowing firsthand of some of the things going on in our churches, this new approach we hear so much about makes us sad, sad.

What is new about the old, old story of Jesus and his love? Why don't our preachers and leaders confess that *they* are the ones who have lost the vision and have led many in this strange way? I feel that they will have to give account to God in that awful day of judgment.

In the past 60 years the church gradually has been losing its power. Members mean nothing without the power of God in our lives. I find that many adults know nothing of what Jesus said. "You must be born again." We have sowed to the wind and are now reaping the whirlwind. I think there will be a great division and a split in our church if this condition continues.

With Dr. Hart I believe that it is in our best interest to return to fundamentals and quit glossing over the great Bible truths.

Spiritual Needs Unsatisfied

HAROLD E. RAMSEY
Houston, Texas

Thank you for Dr. Hart's September article. It is timely and realistic. That we have gone astray is beyond question, as he clearly points out.

One evidence is the dropping out of our young people because what they are getting does not satisfy their spiritual needs. Their reluctant teachers with hastily prepared lessons are unwilling to dedicate themselves fully to the job. They are not even sure what they themselves believe, or whether they are born anew.

Our youth publications have overemphasized the social implications of

the gospel to the crowding out of the gospel itself. "Trivial" matters such as the Resurrection are, in some courses, passed over. We have tried to hold youth with social, recreational, and entertainment features until, as Dr. Ralph Sockman says, some of the big suburban churches are almost like country clubs. He says we should give young people responsibilities that will give their lives some meaning.

When our students finish high school, the home church has done about all it ever will for their religious education. They then go on to college, marriage, and life elsewhere. I submit that by that time they should have a clear knowledge of the gospel and the doctrines of Christianity. If not then, they never will. But how many of them do?

Worship: No Time for Games

BEULAH VASS
Chicago, Ill.

This is my comment on *Worship Is the Key* by Richard C. Underwood in the October issue of TOGETHER [page 24]:

When the University United Methodist Church of Goleta, Calif., has to resort to game-playing during a Sunday-morning worship service to teach the meaning of an ecumenical church, something is wrong with the clergy. College students think they are intelligent, so why does the Rev. Dan Kennedy resort to kindergarten methods? Let them go to church-school classes for preschool youngsters who have to learn by playing games.

What is our church coming to if pastors can make such drastic changes in a church's form of worship?

October Issue 'Great'

BILLY J. COX, *Pastor*
St. Mark United Methodist Church
Louisville, Ky.

The October issue of TOGETHER is simply great. Its articles are some of the most stimulating that I have read in a long time. Keep up the good work.

Racism: We Are Responsible

ROBERT KEOSIAN
Hawthorne, N.J.

Some of the letters in your August and September issues about a good and Christian fighting man, Martin Luther King, make me wonder what sort of Jesus these people worship.

One of your readers refuses to take the blame for the crime of racism. [See *Troublemaker, Not a Martyr*, August, page 64.] He doesn't think this society, which in the past 50 years has condoned 1,100 known lynchings, is sick. How many times did we watch the filibustering of certain fools in Congress

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—most of their antics against antilynch legislation? We seem concerned about every right under the sun except human rights.

We are sick, all right, and in our sickness we are responsible for all the atrocities of the Ku-Klux Klan, the White Citizens Councils, the church burners, the killers of civil-rights workers, and for the bigotry and prejudice in housing, education, employment, and (God help us all) in houses of worship. We are also responsible for the riots, lootings, and burnings because we still won't take the words of Matthew 25:31-46 seriously. We won't hear the cry of despair and anguish from the ghettos.

Another reader from Mississippi thinks she knows all about "the poor." [See *Do Poor Want to Work?* August, page 64.] A contractor paying *grown* men $8 a day, indeed! He must have been the last of the big-time spenders. And the poor (who evidently had worked at one time if they qualified for unemployment compensation) had too many smarts to jeopardize their checks for anything as temporary as chicken coops.

I have been reading lately about how the farmers of America received quite a windfall this year for not planting crops. In Mississippi, where that lady reader comes from, $6 million was split up among people of Sunflower County alone, including the family of her U.S. senator to the tune of more than $130,000. With all the hunger and starvation in the world, even in our own country, isn't that kind of immoral?

The Minister: A Funeral Director's Afterthought?

WAYNE C. JARVIS, *Director*
Wesley Foundation
Arkansas State University
State University, Ark.

Some of your readers may not understand a statement by Mr. Robert Bonar of the Raiguel Funeral Home, Harrisville, W.Va., in his letter in the September issue. [See *Valued Service Provided,* September, page 66.] He wrote: "Finally and most important, it is the funeral profession that links the clergy with the family . . ."

In order to illustrate what Mr. Bonar means, I have compiled a conversation made up of statements made by myself and funeral directors. It is accurate in content; I merely have edited the order. The scenario begins as I answer the telephone at 4:30 in the afternoon:

"Hello."

"Reverend Jarvis, this is the funeral director at——Funeral Home. Is Mr. Joe Smith a member of your church?"

"Yes, one of our stewards, active in the church for years. I know him well."

"He passed away this morning."

"I didn't know that. Thank you. I will get right out to see the family."

"No need for that; they aren't home. They asked me to call you."

"What time did he die?"

"We received the call at 6:30 this morning."

"This morning?"

"We did not finish preparing the body until now."

"Oh."

"All the arrangements have been made. The service will be Saturday morning."

"I'll get in touch with our janitor and get the sanctuary ready. Joe had a lot to do with the building of our church. I'm sure the family will want . . ."

"The family wants to have the service in our chapel. They felt it would be more convenient for everyone. It's air conditioned, too."

"Oh."

"You will be assisted in the service by Reverend Brown. He retired a few years ago, you know, an old friend of the family. He will do all the preliminaries, and you will bring the message—not long, about five minutes. Mrs. Smith is so emotional, we better not prolong it. They want special music. If you can't get someone, we have a quartet available. Burial will be at Mount Pisgah Cemetery up at Doverville. It's about 100 miles up there so you better allow about two hours. The graveside service is at one o'clock. You can ride up in the coach if you like.

"I would just as soon drive."

"Say, you have a station wagon, don't you? If you wouldn't mind you could take a load of flowers and we wouldn't have to drive our flower wagon. We'll pay for the gas. The family has taken care of the honorarium. We'll get it to you after the service. If you want to see the family on Saturday before the service, please be over there by eight o'clock. You should be here at the chapel by 9:15. We'll let you know when to begin as usual. We will have the order of service ready for you. I think that's all.

"Oh, by the way, I think a visit by you to the family would be helpful. The wife was so upset and the son went to pieces. See what you can do. Good-bye."

Tragedy of Misunderstanding

TED K. SMITH, *Pastor*
Honokaa United Methodist Church
Honokaa, Hawaii

Letters such as Mabel A. Thompson's [*Many Do Not Agree,* September, page 62] are more than adequately answered by your editorial in the June issue [*Prophet Without Honor,* page 15]. The editorial hit home when it stated:

"We all had a part—the gentle people of undeclared goodwill who have condoned evil as well as those whose violent hatred directly twisted the assassin's mind."

What a tragedy it is that so many continue to misunderstand the greatness of men like Martin Luther King, Jr.

The closing remarks of Miss Thompson's letter concerning human rights and earning one's rights "by being a first-class citizen" remind me of Dr. King's own words:

"It is a cruel jest to say to a bootless man that he should lift himself by his own bootstraps. It is even worse to tell a man to lift himself by his bootstraps when somebody is standing on the boot."

Human Rights or White Rights?

MRS. ROGER E. KANET
Lawrence, Kans.

I was appalled by Mabel A. Thompson's letter in the September issue. I, too, read *Prophet Without Honor.* However, one page could never give Martin Luther King, Jr., enough honor. It seems to me that Miss Thompson missed this man's utmost purpose in life, trying to teach people to live a Christian way of life.

I would be interested in knowing how Miss Thompson defines human rights. Perhaps she meant to say "white rights." It's about time we allowed the black man to be a "first-class citizen." Is it not possible that some of those she sees as "the Communists' greatest agents" are Christians who are attempting to follow the teachings of Jesus, who in his time was seen as a revolutionary?

Each Has Different Needs

MRS. HAZEL VENHUIZEN
Albany, Ill.

One of your readers saw *Valuable Space Wasted* [September, page 62] on *Reflections on Becoming a Woman* [July, pages 33-40]. I disagree.

My husband died last October, and I found my own feelings well expressed in your article. I cut out and pasted in his memorial book the written text

They have a man-sized job to do - -

when they grow up. *How* they grow up is the heart of the matter. For their own sakes, and for the kind of world we want our children to live in, they should become healthy, educated, self-supporting adults. But hunger maims the body, malnourishment deadens the mind —and there goes their future.

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from pages 38, 37, and 39 (in that order).

Heartaches, loneliness, decisions. Yes, I know them all, but I must begin again, and God will provide strength to carry on. He gave us 26 years of married life and three wonderful children, and He still has work for me.

Your article was very touching for me, so please don't feel that the space was wasted. Each of us has different needs, and not every article is fitting for everyone.

Space Not Wasted!

MRS. RALPH A. WILSON
Granite City, Ill.

Your article on *The American Woman* [July, page 32] was extremely well done. I have put this issue in a safe place so my two-year-old daughter will have the opportunity to read it someday. I certainly did not consider it wasted space!

Court's Decision Appreciated

MRS. HENRY J. BRODERSON
Menlo Park, Calif.

It was most disappointing to read that several religious and secular groups, including the United Methodist Board of Christian Social Concerns, had expressed "severe disappointment" at the U.S. Supreme Court's ruling on the *Powell* vs. *Texas* case. [See *Court Ruling on Alcoholism Viewed as Setback*, September, page 12.] I am shocked that our church leaders, like the Rev. Thomas E. Price whom you quoted, have fallen for the liquor industry's propaganda that "chronic alcoholism is a disease" and that it is unconstitutional to punish anyone who is an alcoholic.

The Mormons, Christian Scientists, Seventh-day Adventists, even Hindus and orthodox Muslims say, "We do not propose to take a chance with such a potential 'illness' and so we will teach and practice total abstinence!"

Many United Methodists do not know or have forgotten that their church formerly taught and practiced total abstinence. Our children in Sunday school had temperance lessons, and we had regard for the teaching that you are your brother's keeper.

Now our churches and many others would say that crimes committed under the influence of alcohol should not be punishable for we do not prosecute a "sick" person. Many of us are thankful for the Supreme Court's decision.

Alcoholic Unable to Choose

NAME WITHHELD

It was with hope and encouragement that I read *Down-to-Earth Help for the Alcoholic* [August, page 43].

Perhaps the time now is approaching

Fighting words from Bishop Dodge who is outraged to find the church more concerned with preserving itself than combatting injustice.

THE pagan church

The Protestant Failure in America
by RALPH E. DODGE

Not lightly does Bishop Dodge stamp the brand "pagan" on the Protestant churches of the United States. After years in Africa he takes a close look at the church at home and finds it failing miserably in its mission. Many ministers and Christian laymen will welcome his blunt criticisms and even more his clear vision of what the church must do in the service of God to justify the name "Christian."

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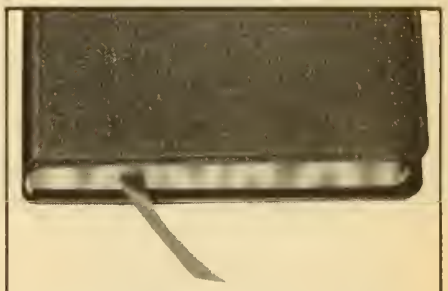

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when the word "alcoholic" no longer will be spoken in shocked whispers but can be openly discussed, and solutions found, just as we now speak openly and fearlessly of epilepsy and cancer.

Families like mine who are caught up in this dread disease know that alcoholism is a physical, mental, and spiritual disease, but *not* a moral one! An alcoholic is denied the ability to choose whether he will or will not drink. He is unable to abstain due to his illness. Drinking alcoholic beverages becomes a moral problem only when an individual has the ability to abstain and does not *choose* to do so.

Members of the clergy and of the medical profession are the ones to whom those affected by alcoholism are most likely to turn for help, and it is vital that these persons become more learned about this insidious disease. The public also needs to become more aware of the causes, symptoms, and dangers of alcoholism. So we are very grateful to TOGETHER for printing Donald W. Hamill's excellent article.

I must of necessity remain anonymous, on the advice of Alcoholics Anonymous and Al-Anon organizations. They tell me that to make public my husband's disability would endanger his recovery. I pray he will one day progress to the point where he can discuss his problem openly, not to win sympathy but to enable him to help others who are similarly in need.

TOGETHER *normally does not publish a letter without the writer's name. The one above seems to merit special consideration.*—EDITORS

No Help in Teaching Youth

MRS. C. NICHOLS
Greenup, Ky.

The August article *Lots of Hard Work . . . But They Love It!* includes on page 36 a picture of a group sunbathing. One of the girls looks as if she does not have a top to her bathing suit.

It is such a difficult task today to teach our youth about proper dress and actions. It seems the official magazine for United Methodist families could use more care in the way it portrays youth groups or activities that are church sponsored.

She Did Mean "Resist!"

LEROY H. KLAUS, *Pastor*
First United Methodist Church
Stillwater, Minn.

Do I not read correctly? In the October article on *Aigues-Mortes: Citadel of French Protestantism*, under a picture of the Tower of Constance on page 1 is the statement that Marie Durand scratched the word "resist" on a stone in the tower. But in the drawing to the left of the picture I read "register" not "resist."

What Huguenot heroine Marie Durand scratched into a stone of the prison floor was a French verb which in English means "resist." Our sources disagree as to whether she spelled it "reçister," as our artist's sketch intended to show, or "resister," which our French-English dictionary says is the correct modern spelling. What seems to be a "g" in the artist's rendering actually is a "ç." The French use that little diacritic mark, a cedilla, under the letter "c" in some words to indicate that it should be pronounced as a sibilant "s" rather than as a "k." So much for etymology.—EDITORS

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Incarnation of Man *by the Rev. Don M. Fife*

From Darkness Into Light *by Asa E. Lowe*

They painted their own . . .

Advent Art

AT A FAMILY NIGHT held during Advent two years ago at Tibbetts United Methodist Church, Seattle, Wash., minister Don M. Fife suggested that people use finger paints to portray the good news of Christmas without depicting trees, stars, and other such popular symbols. The paintings may never appear in museums, but the painters learned something basic about Christmas, and about themselves, as they painted. The theme *From Darkness Into Light* (left) was interpreted by Asa E. Lowe, 81, member of Tibbetts since 1923 and a former president of the church's elder-citizens group. The minister himself, responding to his own assignment, painted *Incarnation of Man* (above), God's breaking into history in Jesus the Christ (yellow).

—*Helen Johnson*

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VOLUME 12, NUMBER 1 JANUARY, 1968

Children find Santa has a good deal to offer. Joy and Suzie Morales, above, are now with missionary parents in Uruguay.

In pageant at Trinity, Paterson, the Wise Men (Three Kings) are, l. to r.: Jacobo Garcia, Mario Mejill, and Benny Colon.

Are Three Kings Bowing to American Santa?

In Puerto Rico, as in many other countries, a "second Christmas" is celebrated. *La Fiesta de los Tres Reyes*—Epiphany, or Twelfth Night—is observed, January 6.

La Navidad—Christmas—is a solemn occasion, marked by pageants, prayers, and Holy Communion. But *Tres Reyes*—Three Kings—prompts family reunions, huge dinners, and the exchange of gifts. Latin youngsters put out hay for the kings' camels, and shriek their delight over presents, however meager, that are left by their beds.

From trends among Spanish-speaking Methodists in New Jersey, the native holiday is losing ground. As characters in an ancient drama they still have their place, but as symbols of the spirit of giving, Three Kings *are* bowing to Santa.

The clash of cultures is only one of the problems confronting Spanish-American Methodism. There aren't enough ministers. Roman Catholicism claims anybody who has been baptized Catholic. Pentecostals accuse everybody else of having no faith. There is discrimination and there is poverty. And yet the work keeps growing.

TOGETHER has obtained up-to-date information on 10 programs among Spanish-speaking people throughout the New Jersey Area. None of them is older than 12 years in existence and the newest is only a year old.

Spanish Methodism in New Jersey

In South Jersey, these are centered at Broadway and State Street Churches, Camden; Hamilton Avenue in Trenton; Calvary in Keyport; and Lakewood. In North Jersey, they are at Calvary-Holy Trinity in Elizabeth; Haverstraw, N.Y.; Trinity in Paterson; Lafayette in Jersey City; and Union City.

Spanish Methodist congregations receive much, but they have much to contribute, also. Possibly they have been a major factor, because of their devotion, evangelistic fervor, practical social concern, and general ambition to succeed, in a renewal of missionary zeal among many other churches.

In addition to the expected: Sunday school, *adoracion*—worship, official board, WSCS, MYF, and choir practice, one finds in their calendars sewing classes, legal counseling, clothing drives, dedications of apartments, and that stand-by of lay, evangelistic fellowship, the "house meeting."

In both conferences the boards of missions and their executives have taken lead-

(Continued on page A-4)

Clergy Seeks Insights From Young Theologues

Six teams of ministers, representing the NNJ Conference Board of Ministerial Training, have toured seminaries from Massachusetts to Washington, D.C., in a new approach to the shortage of clergy and the need for clearer understanding.

Following initial discussions with Bishop Taylor, the deputations were organized by the Rev. James M. Ault, chairman, and the Rev. Robert J. Payne, registrar. They were joined by district superintendents and recent graduates in an effort to grasp the seminarian's view of the church and to invite creative and disciplined leadership to their conference.

Dr. Eugene Smith Announced

A convocation of seminarians at Ridgewood, December 27, would be addressed by Dr. Eugene L. Smith, leaders announced.

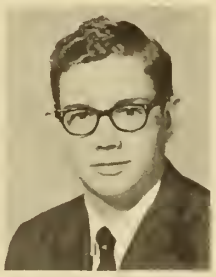
Schools covered were: Union, Yale, Harvard, Boston, Andover-Newton, Princeton, Crozier, Conwell, Drew, and Wesley.

GLOBAL CHECKUP—*Bishop Prince A. Taylor, Jr., figures distance and travel time for quadrennial visitation assigned by Council of Bishops. His two-month tour includes Tokyo, Hong Kong, the Philippines, Australia, and New Zealand.*

NEWSMAKERS: WINTER '68

Mr. Michael

Mrs. Norris



Mr. Dorsch

Bishop Werner

New chairman of the 15-member Tennessee Commission for Human Development during 1968 will be **Dr. Elmer P. Gibson**, president of Methodism's Morristown College.

For outstanding ability in service, leadership, and patriotism, DARs Gen. David Forman Chapter has presented the Americanism Award to the **Rev. Rollo A. Michael**, former English-Indian-Scotsman and now pastor of the Pennington (SNJ) church.

Centenary College girls at Hackettstown, N.J., heard about mixing "Politics and Religion" from one who knows the subject expertly—the **Rev. Donald Harrington**, senior minister at New York's Community Church, state chairman of the Liberal Party, and outspoken critic of the defeated constitution.

Mrs. John M. Norris, former missionary in Korea and later in Argentina, finished a tour with the Bridgetown District Missions Pilot Project and hopped right off to fill in for another speaker who had to cancel engagements in Tennessee.

Dr. Charles Parlin was one of 85 Protestant and Orthodox observer-consultants at the recent 2,500 delegate Third World Congress of Roman Catholic Laity.

Presenting before the Haddonfield (SNJ) WSCS the **Rev. Theodore Linn** and several Princeton students was **Mrs. Donald Rugg**, conference secretary for Campus Ministry.

Church organist, Rutgers graduate, and winner of interstate music competition, **Kenneth J. Dorsch**, member of the Maplewood Hilton (NNJ) church, is studying organ and harpsichord in Amsterdam on a Fulbright-Hays scholarship.

Dr. Ole E. Borgen, Drew graduate and former pastor at Jersey City's West Side Ave. (NNJ), represented Sweden at a European Convocation on Social Questions, in Germany.

Brazilian Methodists have built for the Methodist Press in Sao Paolo a new headquarters and named it the McCoy Building to honor missionary **Dr. Lewistine M. McCoy**, S. A. executive at "475" and resident of Glen Ridge, N.J.

The **Rev. Philip E. Worth**, pastor at First Church, Collingswood (SNJ), at a planning meeting to discuss a huge evangelistic crusade five years hence, presented to **Billy Graham** a copy of the publication *Good News*.

Among 200 chaplains and laymen for a four-day retreat at Adolf Hitler's "paranoia perch" at Berchtesgaden were NNJ's **Dr. John McLaughlin**, general secretary, Commission on Chaplains, and SNJ's Army chaplain, the **Rev. Edward E. Flower, Jr.**

Bishop Hazen G. Werner was keynote speaker at the Eastern District (NNJ) Workshop on Family Life in Verona, December 3.

Delegate to the Spiritual Life Convocation at Kingston, Jamaica, BWI, was North Jersey layman, **J. Kenneth Fritz**, of St. James' Church, Elizabeth.

You Said It!

• "The message of the church does not begin with the Rights of Man but the Rule of God."
—Bishop Prince A. Taylor, Jr.

• "Learning to ask the right questions is the way to find God, to build a faith . . . (in the church) we can ask meaningful questions and find meaningful answers—or at least a sense of direction for our lives."
—The Rev. W. A. Thomas
Basking Ridge, NNJ

• "Teach the people to trust The Methodist Church to use World Service gifts wisely. Too often people feel they have to know who is using the money and how."
—The Rev. David Adair
Oklahoma Indian Mission

• "The latent hostility of those who day to day suffer from the injustices of discrimination will not be overcome until they have the means of exercising power that leads to change."
—The Rev. Maxwell Tow
Christ Church,
Paterson, NNJ

• "Human need is not enough for missions and missions promotion. A biblical, theological base is necessary."
—The Rev. Eugene Madeira
Broadway-State St.,
Camden, SNJ

Buck Hill Beckons Pastors

What hundreds of NJ ministers have come to anticipate as a midwinter break providing strong intellectual and devotional emphasis is marked on pastoral calendars for February 6 to 8. It is the Area Convocation on the Ministry, at Buck Hill Falls Inn.

Dr. Bennett

Headlined as speakers are: Dr. John C. Bennett, president of Union Theological Seminary, lecturing on social ethics; Boston Prof. J. Robert Nelson, speaking on ecumenics; and Dr. D. Reginald Thomas, NY Presbyterian minister, leading devotions and preaching.

PR HINTS FOR YOUR—

PRoFILE

Two recent issues of *TANE*, detailing the importance of public relations in helping the church understand and communicate with today's culture, suggested a number of "PR-INTerpretations."

Pastors, church-school leaders, and officers of organizations have a right to expect examples. Here are some for PRO-FILE:

1. Always identify your mailing. Every parish letter or paper, flier, or postcard, should bear the church's name and location.

2. Follow through on appeals to the prospective visitor. Is yours the "Church of the Open Door"? Then leave it unlocked—at least during the day. Do you advertise "Everyone Welcome"? Then welcome everyone. This means more than the pastor's formal handshake as visitors leave. The guest who has not been greeted warmly by laymen BEFORE he reaches the pastor is not wanted very much—and he knows it.

3. If you have a microphone that works, use it. The person who says, as he opens his notes and pushes away the "mike"—"I don't need this thing: can everybody hear me?" should be answered by some dauntless soul in the rear, "What did you say?" Learn to use a microphone.

Of course PR is not going to "bring in the Kingdom." But PR stands for Personal Relations, basically. And the kingdom of God is a kingdom of persons. Now—what PR Hints would YOU share with us?

—Paul Jewett

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Workshop on Africa First WSCS Area Event

FOCUS: AFRICA *was the theme at Trinity Church, Trenton, when social concerns and missions secretaries of NNJ and SNJ Conference WSCS presented buzz groups and panel. Together in evening session were, above left: Conference Presidents Mrs. Carlton Nelson and Mrs. Preston Harrington, Jr.; center, the Rev. Paul Freidrich, the Rev. F. Richard J. Quinn; moderator, Mrs. Emil M. Hartl, the Rev. Victor J. Bredenkamp, and Dr. David A. Fluck; and, above right, presiding officer, Mrs. Harvey W. Winn.*

ROUNDABOUT

The Garden State

At the New Brunswick District ministers meeting in **Manahawkin** they discussed "Juveniles in a Delinquent World."

A "Quiet Hour" in the **Princeton** church Monday afternoons provides for study, prayer, and the sharing of experience, and is followed by visitation in the community.

State St., Camden, is organizing a Friday night Girls' Friendship Club.

The Pennington School has announced an effort to secure, across the next 10 years, $3 million for construction and endowment.

News filters through from **First Church, Plainfield,** that a group may be organized to confer with a specialist on how to stop smoking.

During a "Chapel Prayer Time" Friday mornings, members of **First Church, Millville,** pray for persons or families listed in the bulletin the previous Sunday.

The conference budget, formula for determining askings of the churches, list of approved specials, and other items are featured in a manual mailed to all their churches by the NNJ Commission on **World Service and Finance.**

The Methodist Commission on Worship has appointed **Dr. David J. Randolph** of Drew, chairman of a project to find and catalogue worship resources in the field of folk music and other art forms. He is inviting samples from NJ Methodists.

At **Haddon Heights,** SNJ, a board of education-sponsored conference on church related vocations featured former missionary **Dr. David Fluck** as speaker. Among the dozen expected callings something new: mass communications.

Church attendance for one month was checked at **Union Church, Mercerville,** SNJ, by having members sign and place in offering plates a "Welcome" card.

Project Interdependence among NNJ churches, with **Charles E. Rinehart** as director, is being offered by the board of education as a "clearing house" for needs, ideas, leadership, and supplies.

Not Palmolive, and certainly not Dove, but Dial soap is approved for packages to be sent to S. Viet Nam, and **Grace Church, Wyckoff,** NNJ, is sending it.

During the past conference year top amount raised by a youth group of south Jersey for MYFund—$350, was sent in by **Pearson Memorial, Trenton.**

Brooklyn Red Sox?

Root for the Brooklyn Red Sox! By which we mean the "little red stockings" sent out by the Methodist Hospital of Brooklyn. Root for them! Dig them out of the Yule debris! And send them in—to win!—Ed.

RALPH STOODY

Fellowship Announced

Graduate study at an accredited school or department of journalism for some person engaged in religious journalism or planning to enter that field may be financed by a $3,000 fellowship.

The Methodist Commission on Public Relations (denominational office) has announced that the award, based on completed applications received by January 15, 1968, will honor Dr. Ralph Stoody, its general secretary and director from 1940 to 1964.

Applications may be obtained by writing to Methodist Information, Room 7-D, 777 United Nations Plaza, New York, N.Y., 10017.

Candidates are not limited to residents of New Jersey.

North Jersey Laymen Plan District Workshops

With associate Larry Roher presiding for absent conference Lay Leader Joseph W. Gleitsmann, the NNJ Board of Lay Activities (below) meets in Founders' Room at Drew U. On the agenda are District Leadership Training Workshops in February, directed by district lay leaders at right: H. I. Wilson, R. M. Brubaker, R. B. Harper, Sr., and John Dickie, Jr.

From Those in Spanish-English Ministry

Christmas-New Year Greetings

A LOS METODISTAS DEL
AREA DE NUEVA JERSEY

Reciban un saludo jubiloso con motivo de la Navidad. Nos sentimos gozosos al celebrar el nacimiento de nuestro Salvador, Dios hecho carne.

Que la paz del pesebre de Belen, reine sobre todos en el Nuevo Ano.

TO THE METHODISTS OF THE NJ AREA

We send you greetings this Christmas. We are happy as we celebrate the birth of our savior, God incarnate.

May the peace of the manger of Bethlehem rest upon you through the New Year.

THE REV. JULIO GOMEZ

Upper right group, left to right: The Revs. Emerson Rubio, Bishop Taylor, Francisco Sanfiel, and Julio Gomez—at SNJ 1967 Conference. Lower, left to right: The Revs. Ismael Garcia, Arturo Smester, Carlos Jimenez, Benjamin Senti, and Eugene Madeira.

Programs—Places—Pastors

At Lakewood, SNJ, the **Rev. Emerson Rubio** works in a new effort with the **Rev. R. F. Gruezke,** in charge, and also preaches at Bradley Beach. A feature: driving lessons and licenses.

With the **Rev. David Propert** as pastor, the **Rev. Francisco Sanfiel,** a refugee from Cuba, ministers to an almost all-Puerto Rican group meeting at Calvary in Keyport (SNJ). He teaches them both English and reading Spanish and has a children's choir.

Author of the pastors' "Greetings," the **Rev. Julio Gomez** leads a "Spanish Church" meeting now at Hamilton Ave., in Trenton (SNJ) where the **Rev. Richard Bender** is minister to an older congregation. He directed a vacation church school last summer with volunteer help from other churches in the Trenton District.

At Lafayette, Jersey City (NNJ), the **Rev. Ismael Garcia** ministers in the heart of "downtown" once abandoned by Methodism, in a building erected by Faith-In-Action.

The **Rev. Arturo Smester,** working with the **Rev. Leopold F. Schneider, Jr.,** pastor at Calvary-Holy Trinity, Elizabeth (NNJ), has drawn many Central Americans into a strong inclusive program, and has begun work in two other churches also, Park, and in Perth Amboy, Simpson.

Cuban refugees comprise the congregation at Union City (NNJ) of the **Rev. Carlos Jimenez,** who has provided clothing for 300 needy families.

Trinity, Paterson (NNJ), meeting at present in Wesley Church, has studied leadership training book translated by pastor, the **Rev. Benjamin Senti,** and put on a pageant written by him.

"A Pennsylvania Dutchman with a Spanish name" the **Rev. Eugene Madeira,** once at missionary in Colombia, now heads programs in Camden (SNJ) with the **Rev. Frank A. Sweeten** at Broadway, and the **Rev. W. Robert Smith III,** at State St.

Workers in rural factories are enrolled at Haverstraw, N.Y. (NNJ), where the **Rev. Walter Jordan** is in charge and the **Rev. Eli Rivera** (not pictured) is helping.

INCLUSIVE is the word for Broadway in Camden, where Puerto Ricans, English-speaking whites, and Negroes are all members.

ARE THREE KINGS

(Continued from page A-1)

ership in strengthening the Spanish ministry. But they have had the help of district or city church societies, the Division of National Missions, such groups as the Passaic Valley Parish, the Rockland County, N.Y., Parish, the Methodist Inner-City Mission in Jersey City, and volunteer leadership from a few strong suburban churches.

Three distinct ethnic and politic situations appear to have developed, and any one church may have experienced all of them. There is "integrated" work, where a church has both English-speaking and Spanish-speaking pastors, and even separate worship most of the time, but one membership roll. There may possibly be Negro members also. There is strong feeling that "integrated" work offers great security to all and witness as The Church.

In two cases, Spanish congregations use facilities owned by once strong English-speaking Methodist churches, meeting at an earlier hour or in a side chapel.

Finally, there are two churches which have become entirely or predominantly Spanish-speaking, though children's work, as in every case, is in English.

Just possibly no congregation will have a Three King's Day Feast this year. Family celebrations will feature *lechon asado*—roast pork, pasteles and green bananas, and *arroz con dulce*—sweet rice. But Spanish-English pageants, bilingual Communion, and gifts from Santa on Christmas are the order of the new day in a new land. As for camels, how can they compare in the age of jet travel—with reindeer?

For exciting baking ideas: just send 25 cents in cash to cover mailing and handling to Fleischmann's Treasury of Yeast Baking, Box 39F, Mount Vernon

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TOGETHER/NEWS EDITION

New Jersey Area

BISHOP
Prince A. Taylor, Jr.

EDITOR
The Rev. Paul N. Jewett, 26-28 Main St., Kingston, N.J. 08528

VOLUME 12, NUMBER 6 SUPPLEMENT TO TOGETHER JUNE, 1968

Jersey 'MethEUBism' Previewed by Cabinets

Conferences Meet in June

For the first time under the banner of United Methodism, both conferences of the NJ Area, and the Eastern Conference of the former EUB Church will meet in June.

The 111th session of the Northeastern New Jersey Conference convenes in Drew University's Baldwin Gym-Auditorium, Sunday, June 2. It closes the following Thursday.

Southern New Jersey's 132nd session is to be held, June 12 to 16, at First Church, Ocean City. Bishop Prince A. Taylor, Jr., will preside at both conferences.

In between those convocations, Bishop Hermann W. Kaebnick will officiate at the 169th session of the Eastern Conference, meeting at Lebanon Valley College, Pa.

North Jersey leaders predict lively discussion of church structure and program, with the workshop system insuring grass-roots "give and take."

Fifteen-hundred-member church at Ocean City is host to SNJ Conference this month.

Drew's 10-year-old Baldwin Auditorium at Madison is site of five-day NNJ meeting.

Dividing up some 350 churches among six, rather than the present four districts, is expected to compel close study by the 600 lay and clergy delegates to the South Jersey meeting. Conference and local-church organization also will be altered.

"Handshake from the heart" is shared by Bishop Kaebnick and Bishop Taylor in the latter's Princeton office.

EUB CHURCHES IN NJ AREA

Church of the Master, Candlewood; Zion, Clarksboro; Salem, Jersey City; Trinity, North Bergen; Christ, Paterson; Emmanuel, Union City; Church of the Good Shepherd, Willingboro; Hope, Matamoras, Pa.

Face Problems of Merger

Anticipating General Conference approval of merger of The Methodist Church and the Evangelical United Brethren to form The United Methodist Church, Bishop Prince A. Taylor, Jr., invited EUB leaders to discuss, at Princeton, April 4, actions to facilitate union.

All members of the present North Jersey and South Jersey cabinets of district superintendents attended. Bishop Hermann W. Kaebnick of the EUB Eastern Conference, Harrisburg, Pa., brought two superintendents, two staff executives, and three pastors.

Dr. Henry W. Zehner, East District, and Dr. Warren F. Mentzer, West District, represented the EUB cabinet. Dr. Ezra H. Ranck, conference program chairman and director of Christian education, and the Rev. Warren A. Loesch, executive secretary of the Board of Missions, both with offices in Harrisburg, were present. Pastors attending were: The Rev. Paul DeHoff, the Rev. William A. Leier, and the Rev. Donald R. Repsher.

In a session markedly cordial and reflecting a united spirit and purpose, the clergy discussed methods of effecting inclusion of previously EUB congregations and pastors in the two NJ Methodist conferences.

The Plan of Union permits a good deal of latitude in terms of initiative and time for the eventual realization of the merger.

Standing behind their bishops in Princeton meeting are, l. to r.: District Superintendents Robert E. Acheson, George R. Propert, Warren F. Mentzer, J. Mark Odenwelder, Lawrence H. Richards, Lawrence G. Atkinson, P. A. Friedrich, George Watt, Jr. Seated: J. L. Brasher, Bishop Kaebnick, Bishop Taylor, H. W. Zehner.

NEWSMAKERS: SUMMER '68

Mr Jefferson

Mrs. Skidmore

Mr. Lees

Rutgers U. Press announces publication of *First American Ambassador to Guinea,* authored by the chairman of Rutgers foreign language department, **Dr. John H. Morrow,** a Methodist layman at Teaneck, NNJ.

The **Rev. Kim Jefferson,** on loan from our denomination to the Greater Newark Council of Churches as executive secretary, arranges for suburban churches or other groups "mobile seminars" to visit city church projects and programs.

First Church, Englewood, is proud of youth member **Miss Marianne Dickinson,** who has completed initial training in VISTA (Volunteers in Service to America).

To Haddonfield, SNJ, Lutheran "jazz liturgy specialist" **Dr. John Gensel** of New York, brought four musicians, including trumpeter **Joe Newman,** to demonstrate contemporary worship.

Ridgewood, NNJ, Methodists have feted, on her retirement after 20 years as church secretary, **Mrs. William V. Skidmore,** who has moved to Laurelton Gardens with Mr. Skidmore—and a lot to remember.

Cameron S. Toole, Chatham layman and staff member at Morrow Memorial, Maplewood, is new first V-P of the Multiple Sclerosis Service Organization, which operates a treatment center in Chester, N.J.

First Church, Dover, building fund treasurer, **William H. Rawson,** is a copy editor at the *Newark News,* communications consultant to his home town and six other municipalities, and in his spare time a radio "ham operator."

Jack Shaw, SNJ Conference MYF president, spoke for 5,300 youth at Bishop Corson's South Jersey testimonial, and carbonated the event by welcoming the bishop, "who thinks young," to the Pepsi generation.

A new Centenary College trustee is **Dr. Beulah France** (Mrs. Harry C.), a *Who's Who* nurse, editor, and author of a volume which must be on the girls' reserve list: *How to Raise a Happy, Healthy Baby.*

Business manager at Methodist Homes of N.J. for the past three years, Pt. Pleasant layman, **Albert V. Lees,** goes this month to the same position with the Retirement Center being built by New England Southern Conf. at East Providence, R.I.

Leonard M. Perryman, director of of the N.Y. Regional Office of Methodist Information, is to be found, Sundays, at our Leonia, NNJ, church (when he isn't in Bombay, Taipei, or Sierra Leone).

Washington Welcomes Lay Methodist Statesman

In state visit repaying Vice-President Humphrey's trip to Africa, Liberian President William V. S. Tubman, center, prominent Methodist, greets guests at embassy. With him is ambassador S. Edward Peal.

Bishop and Mrs. John Wesley Lord, and Bishop and Mrs. Prince A. Taylor, Jr., attend Tubman reception. On Bishop Taylor's left: Mrs. J. L. Myers, daughter of the bishop's secretary, Mrs. George Parker.

New Church at Irvington

Building on the very spot, in the middle of town, where they tore down the old building, Irvington folk have created an ingenious design on a triangular plot. On opening day, cold, windy and wet, a few weeks back, the place was packed to the walls, despite the weather.

The Rev. Burke White is pastor.

Methodist-Sponsored Counsel Clinics Mark Second Year

Scores of persons seeking, but fearing, psychiatric help—or perhaps just disturbed by problems they consider too minor for professional attention—are getting professional attention, just the same, through the Pastoral Counseling Service.

Founded by Methodist churches of Alpine, Bergenfield, Memarest, Dumont, and Tenafly, the PCS (Pastoral Counseling Service) has added to its support list Teaneck, the Hudson Methodist Parish, and Trinity Episcopal Church in Cranford. Counseling offices are maintained in seven locations in Northern N.J., in addition to the main center at Calvary Methodist Church, Dumont.

Pastoral director, the Rev. Chaudoin Callaway, announces that the staff has grown to include six psychiatrists, four psychologists, two psychiatric social workers, a neurologist, two attorneys, and three other ministers. Two of these are Methodists Kenneth A. Austenberg and Edwin P. Williams.

The service specializes in family-child therapy and in school problems, drawing on established techniques and nonservice personnel. Marriage counseling and work with preteen-age groups have majored in attention given during the past year. Individual, joint, and group sessions are used by staff members in therapy.

In addition to services to individuals, talks are occasionally given by counselors on child development, adolescence, religious and mental health before various groups.

No creedal, racial, or geographical restrictions apply to persons seeking help.

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Princeton and Park Ridge in Public Relations Partnership

In the same important business—informing United Methodism and the general public—are public-relations people and journalists. Above in foreground, Dr. Burton W. Marvin, National Council of Churches communications chief, and, left to right: District Superintendent George Watt, Miss Marcia Knight, Miss Jane Krumrine, the Rev. John Bode, J. Mark Lono, and Dr. Donald S. Stacey. (Partially obscured: Ronald Pannell and Bishop Taylor.) With Editorial Director Dr. Ewing Weyland, above left, in Cokesbury offices at Park Ridge, Ill., are CHRISTIAN ADVOCATE *editor, the Rev. James Wall,* TOGETHER *Editor Richard Underwood, and TANE Editorial Director Charles E. Munson.*

Membership That Counts

"Nominal" is derived from a Latin word for "name." By common use, however, a "nominal price" suggests a low price, and a "nominal member" implies one who belongs without caring much about belonging.

Some rules for membership in the Church of South India (reported by the Rev. Rollo Michael) make us gladly doubt whether that church can report many "nominal" members:

"Attend all services of worship. Worship in private every day. Attend a class in doctrine. Learn to read the Bible. Tithe. Eat a meal with someone of another cast, thus losing cast and proving your faith. Win somebody else for Christ."

Shall we start a new membership roll?

HISTORY ENSHRINED

At First Church, Camden, antedated only by the Friends, an historical room contains items dating back to 1809. In picture above George H. Hutchison, chairman of the committee on records and history, with Mrs. Hutchison on his right, shows long-time member Mrs. Carrie Roberts a cup used at "love feasts." Mrs. Hutchison's grandfather was pastor when the present structure was built.

Morristowners Root Astute Tutors

In North Jersey's "ex-urb" Morristown, a good many junior- and senior-high-school students are finishing the year who might have dropped out. They, and their teachers and parents, are giving deserved credit to Project Tutorial.

Launched by the Urban League two years ago and receiving support at first from only The Methodist Church and St. Elizabeth's College, the program this year has operated with three additional churches cooperating and with greater effectiveness.

Afternoons and two evenings a week ambitious youth and willing adults meet in church-school classrooms to explore, on a "one to one" basis, the world of units, symbols, and ideas. Yearning perhaps for the familiar challenge of "Baby Ray has a dog," tutors find themselves confronted with the skull-thumping new math. But they manage, nonetheless, and being in an affluent, skilled community, can match any academic need with an answer.

Associate minister O. Price Taylor is in supervisory charge of the church's part in the program, and Willard A. Robinson, chairman of the Commission on Christian Social Concerns, keeps his fellow laity behind the program. Dr. William L. Lancey is pastor.

At Morristown church, junior-high schooler Chris Myers gets an assist in math from Miss Jane Protzman, a Bell Labs programmer.

"Beats me!" admits Ernest Carter, Morristown High School student, to layman Otto Wester, about Algebra I. (It beats us, too.)

Student Charles Able and tutor Mrs. Robert McCarthy discuss Communicating Ideas. *Supervisors Taylor and Robinson:* Good Idea!

AREA CAMPS AND CONFERENCES OFFER NEW PROGRAMS

The Rev. E. O. Kelloway, director of camps and conferences, presiding at the rolltop.

NNJ Announces Hiking, Music, and Canoe Trips

Earliest notices from executive secretary Douglas F. Dorchester and the NNJ Conference Board of Education indicate further experimental camp programming this summer.

A music conference for senior-high school students has been announced for August 17 to 24, to be held at Island Heights under the direction of Richard N. Palmquist.

Two City-Suburban Camps are on the "tentative schedule" for August. A camp for mentally retarded youth is planned for August 4 to 10. Children's specialist Miss Grace Risley will be in charge. Again a Family Weekend is offered Labor Day weekend. The One-Parent Family Camp is to be repeated.

Among what the office at No. 1 Campus Drive, Madison, calls "Special Experiences" are a trial camp, with the Rev. Charles Miller coaxing them on, "Advanced Canoe" and "Basic Canoe." (Ed.—Still too advanced for us. We're waiting for a Basic-Basic Canoe labeled simply "Whoops.")

Young Adult Weekend, June 14 to 16, will be held at newly dedicated Wesley Lodge, with the Rev. Kenneth Hampson in charge.

The old standby, Senior High Conference, is planned for June 30 to July 6—at Cedar Crest College, as usual. A Senior High Camp will be held, July 7 to 13, at Aldersgate.

Beginning July 21, each of the four districts will have Wesley Lodge for a week. In their order, the districts and their directors are: Western, the Rev. Wayne Cramsey; Eastern, the Rev. George Fisher; Southern, the Rev. Forrest Shue; and Northern, the Rev. David Pierson.

Complete calendar and costs are available from each pastor or the conference office.

SNJ Says '67 Was Great But You Haven't Seen '68

South Jersey's Board of Education figures this summer's schedule of camps and conferences to be the best so far.

Dr. Clyde A. Schaff, shifting gears from heading the conference board to serving as a program counselor, is still responsible for the excellent variety and range of activities for all. The Rev. E. O. Kelloway is in his second year as director of camps and conferences. They have provided every pastor a complete summer schedule.

Nineteen programs will be held at the Conference Center, and some of those in the outpost locations. Sixteen of the conference-centered are planned for "under age 15" youth, with one offered for high schoolers and one Family Groups Camp.

Two Appalachian Trail hikes and a canoe trip have been announced. Six assemblies or institutes are scheduled at Malaga, two at Seaville, and one at Pennington.

Every outpost has a general, like the Rev. C. Ronald Miller. Patient listeners: Mrs. Wm. McElwee, Bob Johnson, and Lynne Murphy.

Where better to be sick than Sycamore Shelter? "Chuck" Horrocks is all tied up with Mrs. Dale Glover and Mrs. Allan Sheets.

Summer '67 at the Black Sands, with all the comforts of home, like central air-conditioning and places to lose your shoes.

Rumor has it lifeguard Dave Chamberlain paid them to let him work at Conference Center. Counselor Donna Plasket was on board.

You Said It!

"All of us have power; all of us believe in power. In a democracy we believe in powers that balance each other. The only bad thing is powerlessness or supreme power."

—The Rev. Frank Ostertag
Pastor, Leonia, NNJ

"I am fearful lest in failure to exercise our faith, hope, and courage, we lose our ability to do so."

—The Rev. J. S. McGowan
Pastor, Absecon, SNJ

"The only way to enjoy a downhill road is to climb first to the top of the mountain."

—Miss Eleanor Sikora
Hackensack, NNJ

"A man lives and finds his abodes in what he values as representing the most important things of life."

—The Rev. W. Neal Raver
Pastor, Woodbury, SNJ

For Christine Zollinhofer, it matters not if the bell is dedicated to Poe or Pavlov's Pooch, that CLANG spells FOOD!

For exciting baking ideas: just send 25 cents in cash to cover mailing and handling to Fleischmann's Treasury of Yeast Baking, Box 39F, Mount Vernon

7940

TOGETHER/NEWS EDITION

New Jersey Area

BISHOP
Prince A. Taylor, Jr.

EDITOR
The Rev. Paul N. Jewett, 26-28 Main St., Kingston, N.J. 08528

VOLUME 12, NUMBER 8 | SUPPLEMENT TO TOGETHER | AUGUST, 1968

Methodists Host Statewide Interchurch Meet

American secretary for the World Council of Churches, Dr. Eugene L. Smith, addressing first meeting of 39 state-wide denominational leaders. Foreground, left to right: Newark's Episcopal Bishop Leland Stark, Trenton Catholic Bishop George W. Ahr, United Methodist Bishop Taylor.

Two Bishops Join Taylor; Eugene Smith Is Keynoter

"If all the suffering in New Jersey at this moment were caught in a single shriek, it would deafen us. If all the suffering in the world were uttered in one shriek, its sound wave would destroy this building."

So Dr. Eugene L. Smith told 39 Protestant, Catholic, and interdenominational "top brass" in the first meeting of its kind in the state, as he pointed up the plight of the poor. Dr. Smith drew repeatedly from the Governor Hughes Select Commission's *Report for Action* as he documented his remarks.

Bishop Prince A. Taylor, Jr., as the only denominational leader with jurisdiction throughout the state, invited others from five of the largest Protestant denominations, Roman Catholicism, and both the New Jersey and World Council of Churches to the Princeton Inn meeting to discuss a cooperative approach to urban need.

Among head table speakers were World Council President Charles Parlin, Sr., the Most Rev. George W. Ahr, Roman Catholic Bishop of Trenton, and the Rt. Rev. Leland Stark, Bishop of the Episcopal Diocese of Newark. Presbyterians, Baptists, Reformed, and United Church of Christ representatives joined in the discussion.

Highly hopeful of being able to formulate plans for joint action, but shying from any official organization, the churchmen applauded an offer of Catholic Bishop Ahr to convene a follow-up working session.

Church Funds Aid Students

Ample resources in some of New Jersey's churches are being turned to yet another good use—helping their young people continue education beyond high school.

At Maplewood's Morrow Memorial the following have received awards: Nancy Sherwood, June Gunter, Betty Jane Kircher, and Martha Hunter. The Commission on Education made the presentations at the senior banquet.

Red bank scanned the high C's (or better) and found the following scholarship-worthy: Carol Ricker, Laurie Weiss, Kevin Post, Donald Moore, Barbara Riley, William Zebe, Ruth Cheney, John Cheney, and Gerald Rousseau. Only the first three and the last one are entering college freshmen: the rest are upperclassmen.

The WSCS of New Providence made grants to Glen Van Buskirk and Louie Reiber, and high-school graduate David Darling received the Ethel Sheldon Memorial Gift.

Pitman has a Student Loan Fund which, across the years, has aided 80 young people. None has failed to repay his loan.

Southern New Jersey WSCS gives Frances Nelson memorial awards; South Jersey laymen aid with Kingdom Builders gifts; both conferences have student loan funds; and offerings on Methodist Student Day have financed the studies of thousands of college youth. Just a thought: Mom and Dad could use some help with the phone bill.

Episcopal Quotes

ON THE POOR—
"American society always respects and rewards 'the people who can.' It must learn to understand the problems of 'the people who can't.'"

ON THE FUND FOR RECONCILIATION—
"Give not what you can spare, but what you cannot afford to keep."

ON THE RADICAL RIGHT—
"No dictator can save a nation whose internal problems are destroying its faith and its power."
—Bishop Prince A. Taylor, Jr.

Fiery end of a three-building complex at Totowa, NNJ, 18 months ago, and the dramatic projected building to replace it at a cost of $400,000. The Rev. H. E. Cheyney is in his third year as pastor in this Paterson suburb. Now about that name "Union. . . ."

'TOGETHER' Readers: Tour the State in '68!

The State of New Jersey packs into its geography—170 miles long and 75 miles wide—more people per square mile, and also more United Methodists and their churches per square mile, than any other of our 50 United States.

A lot of church history is wrapped up in the same package with great natural and cultural variety. TOGETHER *Area News Edition* urges readers to "visit themselves" this summer.

Captain Webb

North Jerseyans might do more than clog the Parkway to the shore. They might get acquainted with history along the Delaware. And churchmen from the "deep South" might stop skittering along the edge of the Turnpike on their way to New York or New England, spending some time among North Jersey's lakes and hills.

TANE editor salutes **Tidings,** General Board of Evangelism publication (Address: 1908 Grand Ave., Nashville, Tenn. 37200) for making available **The Methodist Tourist Guide Book Through the 50 States,** prepared by George H. Jones, and published as a handy paperback book. To it we are indebted for some of the facts in this story.

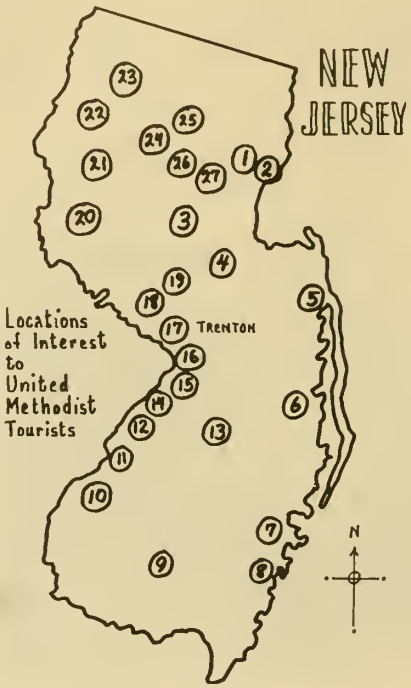
1. **First Church** in **Newark,** successor to Wesley, Halsey Street, and Central, is on Market St., near Broad. It recently has opened a new high-rise apartment for elderly folk, Wesley Towers, on Mt. Prospect Ave., in the Forest Hills section.

2. **Goodwill Industries** and the Inner-City Mission's **Lafayette Church** in downtown **Jersey City** mark the church's return to an area once abandoned.

3. At **Sommerville,** on Rt. 22 S.W. of Newark, is Wallace House, Washington's headquarters and scene of Francis Asbury's preaching on June 26, 1787.

4. On the campus of **Rutgers State University** at **New Brunswick,** the Wesley Foundation is at 192 College Ave.

5. **Ocean Grove** has many distinctions, chief of which are the famous Auditorium and the Assembly's summer program (See July TOGETHER, page A-3). Central branch of the **Methodist Homes** is at Stockton



Ave. and **Bancroft-Taylor Home** for Deaconesses and Missionaries is at 74 Cookman Ave. (Quiet reminder: Cars may not be driven on Ocean Grove streets on Sundays.)

6. On Rt. 9, the congregations of **Forked River** and **Lanoka** came out of the preaching of Asbury in 1786 in what was later named **Goodluck Methodist Church.**

7. **Linwood,** on Rt. 585, northwest of Ocean City, was the boyhood home of Learner Blackman, converted in the great Methodist revival that swept South Jersey in 1797. "A revival seemed to follow him wherever he went."

8. **Ocean City** has been host to annual conference for the past 27 years. **Wesley Manor** is located there. During the summer a unique and effective program of beach evangelism for youth, the **Open House,** is maintained.

9. The first New Jersey Annual Conference met in 1838 at **Bridgeton,** where seven of our congregations now are located.

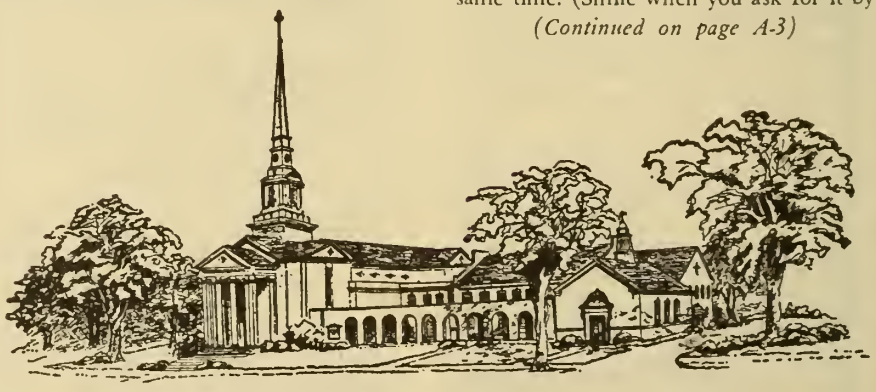
10. On Rt. 551, **Swedesboro** grew from a settlement on Raccoon Creek in 1625, where Swedes and Lenape Indians got along beautifully. **Oak Grove,** an old stone church built in 1793, still has an annual service.

11. The first Methodist missionaries sent to America by John Wesley, lay preachers Richard Boardman and Joseph Pilmoor, landed at Gloucester Point in **Gloucester City** Oct. 24, 1769. They preached in New York, Philadelphia, Providence, and Boston for five years before returning home.

12. At **Haddonfield** on Rt. 561, South Jersey's numerically largest congregation is housed in the most highly valued property in the conference, but also involves itself in mission among residents of interracial North Camden.

13. Just off Rt. 70 on the north edge of Lebanon State Forest is the Southern New Jersey **Conference Center,** a camping and retreat facility which can provide for several different activity groups at the same time. (Smile when you ask for it by

(Continued on page A-3)



Haddonfield Church, center of a worldwide ministry of concern, and with dozens of laymen in direct dialogue and cooperative programs with folk of nearby, crowded Camden.

SNJ Conference Center All-Purpose Lodge proves that Mt. Misery loves company.

Headquarters for SNJ boards and services —the Conference Office in Cherry Hill.

AUGUST, 1968 Vol. 12, No. 8

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Second-class postage has been paid in Nashville, Tenn.

For exciting baking ideas: just send 25 cents in cash to cover mailing and handling to Fleischmann's Treasury of Yeast Baking. Box 39F, Mount Vernon

Drive Carefully—Enjoy a Month of Sundays

Drew Gate

Asbury Statue

TOGETHER READERS

(Continued from page A-2)

its official name: **Mt. Misery.**)

14. In **Cherry Hill** the SNJ **Conference Office** houses in attractive and spacious quarters the boards of missions, education, and evangelism, the urban work department, the conference treasurer, the service department, and has enough room left to provide space for the fledgling Old Orchards Church. In nearby **Camden** 15 United Methodist churches include several bilingual, interracial ones. **Goodwill Industries** and the **Deaconess Community Center** are in Camden.

15. In **Merchantville,** a window in Trinity Church identifies it as the birthplace of **Children's Day** on the second Sunday in June, 1866, when the Rev. and Mrs. R. S. Harris devoted their grief in the loss of their six-year-old son to setting aside a day to thank God for all children.

16. At **Burlington** on Rt. 130, retired British Capt. Thomas Webb organized the first Methodist society in the state. Its successor congregation is Broad Street.

17. Located at 15 S. Broad St., **Trenton, First Church,** descendant of Whitefield's preaching in 1739 and a class meeting organized in 1771, calls itself First United Methodist Church of New Jersey.

18. The Pennington School, in Pennington, off Rt. 69 north of Trenton, is 129 years old.

19. Princeton, on Rt. 206, has become one of the nation's academic, research, and investment centers. The Wesley Foundation cooperates with other campus ministries to the university. Offices of the **New Jersey Area** of The United Methodist Church, and of **Bishop Prince A. Taylor, Jr.,** are at No. 1 Palmer Square. The **Area Public Relations** office is in Kingston, three miles north.

Window in Merchantville Church where Children's Day originated 102 years ago.

20. Asbury, midway between Washington (on Rt. 24) and Bloomsbury (on Rt. 22) was first town in the nation to be named after Bishop Francis Asbury. The original McCullough home, where he preached, still stands.

21. At Hackettstown on Rt. 46 is **Centenary College for Women,** with a highly respected liberal and fine arts two-year program for more than 600 students.

22. Swartswood, near Newton, is the location of the Northern NJ Conference **Camp Aldersgate.**

23. Methodist Manor at Branchville, Rts. 15 and 206, is one of the area's three United Methodist retirement homes.

24. The first annual conference of North Jersey Methodism met in **Morristown,** in 1857, in a building used before the current impressive church structure.

25. Drew University at Madison on Rt. 24, is beginning its second century of service. Its beautiful campus includes both traditional "college gothic" and functional modern buildings such as Baldwin Auditorium, where NNJ Conference sessions are held. Boards and agencies of the conference are temporarily housed at No. 1 Campus Drive.

26. In early times known as **Turkey,** the town **New Providence,** south of Madison, was the scene of Francis Asbury's preaching in 1783. The present church, successor to the chapel where Asbury preached, is more than a century old.

27. Westfield Church, on Rt. 28, has the Northern Conference's largest membership. The building is massive attenuated Gothic.

Depending on where the United Methodist tourist has begun his rounds of New Jersey history haunts, he can arrange to complete his trip not too far from either one of the area's **Methodist Hospitals.**

Church Histories Printed

History buffs in the New Jersey Area may disagree with *TANE's* suggested itinerary in this issue. Fortunately for everybody, they have ample material for any case they want to make.

In 1957 the Historical Society of the former Newark Conference published a 586-page *Centennial History* of the conference and many of the individual churches. Dr. Vernon B. Hampton was editor.

The Methodist Trail in New Jersey, 295 pages of church histories and district records of the then New Jersey Conference, edited by Dr. Frank B. Stanger and published in 1961, documents South Jersey's story.

For local church historians assigned the task of compiling and publishing records *TANE* commends *How to Write and Publish the History of a Methodist Church,* by Dr. W. Guy Smeltzer, available in single copies free from the Association of Methodist Historical Societies, Lake Junaluska, N.C. 28745.

Walkway sheltered from sun or rain at North Jersey's growing Camp Aldersgate.

Comfort and dignity mark the Methodist Manor or Social Room, used for vespers.

First session of Newark Conference was held on this site in Morristown, 1857.

NEWSMAKERS—SUMMER '68

Mr. Wright

Mr. Caskey

Mrs. Lundgren

Mr. Roberts

Dr. Randolph

Dr. Yrigoyen

Rose Memorial Library, Drew University, has been given 1,600 volumes from the private collection of former **Dean Lynn Harold Hough.**

Speaker at the NNJ Conference Chaplains' Luncheon was **Chap. George Wright,** former EUB, in charge of the third Naval District, New York City.

The **Rev. Howard M. Caskey** has been named new business manager of the Methodist Homes of New Jersey, replacing Albert Lees, now a director in New England. Mr. Caskey, originally from West Orange, N.J., holds degrees from Pace College, American University, and Iliff School of Theology.

A Braille typewriter, donated by Plainfield First Church, is being happily used by **James Corbit,** a blind student at Fordham.

First woman to receive elder's orders and be assigned a church in South Jersey is **Mrs. William Lundgren,** director of nursing at Philadelphia Methodist and part-time supply minister at Glendale.

A banner across Springfield Ave., proclaimed community-wide tribute to **Allen W. Roberts,** on completing 30 years as superintendent of New Providence public schools. United Methodists also remembered his 25 years as church-school superintendent and thanked him for his service in every area of church life.

East Orangeman the **Rev. Nishan J. Najarian,** Drew and NYU grad, has been cited by the Taiwan government for promoting drama in the Republic of China.

Dr. David Randolph, new staff member with the General Board of Evangelism, helped other staffers **Roberto Escamilla** and **Joe Hale** direct religious activities at the San Antonio "Hemisfair" a week in July.

New director of church relations at Methodist Hospital, Philadelphia, is **Dr. Charles Yrigoyen,** who has been pastor at Arch Street, Philadelphia, and Asbury, Allentown, in recent years. His undergraduate and seminary work was done at Temple.

Bishop Prince A. Taylor, Jr., center, thanks the Rev. Joseph M. Blessing for 20 years' service as NNJ Conference Secretary. After current journal is published, the Rev. Fred D. Hoffman, left, takes over.

YOU SAID IT!

- "Whether the church doors are red, green, or purple, is not important, but whether they are open to all people to worship God."—Rev. Roger Geyer, pastor, Rockaway, NNJ.
- "All of this new structuring of The United Methodist Church will mean little unless we begin here and now to actually humanize our churches, with the primary concern being to serve our brother to the glory of God."—Rev. Edward B. Cheney, pastor, Red Bank, SNJ.
- "With the coming of summer, some days are hot. People lose their tempers, get irritated and kick doors. This should be a time to re-create, get into the sun, relax, look at yourself from a distance, and build inner strength."—Rev. Burke White, NNJ.
- "The unity of the church and of this local congregation accepts the diversity of individuality."—Rev. James H. Harris, Jr., associate, Red Bank, SNJ.
- "Please note: No good will is to be left at the church."—From a parish paper.
- "The Consultation on Church Union is not in the business of creating a giant monolith structure to 'lord it over' other religious bodies, or suppress freedom, but is intended to create the kind of unity which protects diversity."—Bishop Everett W. Palmer.

From File 12—

First printed bulletin listing the church as United Methodist came from Rutherford, NNJ, May 19. . . . New Providence, NNJ, changed its church sign, April 28. . . .

Leonia, NNJ, aided Mary Sayre in attending student conferences the past four years. Result: She will become a three-year missionary to Bolivia. . . .

St. John's, Hazlet, SNJ, has two "more" projects going: Individual flower gardens on church property, with church providing seed and fertilizer; and an amateur radio station. . . .

Rockaway, NNJ, makes plenty of joyful noise. Its senior choir doesn't sing every week, but can count on the following aids to song: three handbell choirs, trumpets, piano and organ, autoharp, guitars, soloists—and of course one other choir.

Hilton Church, Maplewood, urges parishioners to become "personal public relations people," listing unchurched neighbors and seeking them out.

Like usual, the Hollywood touch is BANG! But Mrs. Frank Johnson, l., new president of the SE Dist. WSCS, approves, as Mrs. Russell Shivers presents to district chm. of WSCS Christian social relations, Mrs. Paul Miller, r., a holly gavel from Millville.

As anyone can plainly see, chic new uniforms promise to turn United Methodist deaconesses into "Living Dolls." At SNJ Conference, board chairman, Mrs. Wallace Olt, r., explains display to Mrs. Edmund Down, lay delegate, Atlantic Highlands.

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EDITOR
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VOLUME 12, NUMBER 12 SUPPLEMENT TO TOGETHER DECEMBER, 1968

Area Leaders Guiding World Church Change

By Courtesy of Straits Times, Kuala Lumpur

Newly elected Yap Kim Hao kneels (center) to be consecrated a bishop at Wesley Church, Singapore. NJ Bishop Taylor, facing him, officiates and is flanked by (left) retiring Bishop Robert F. Lundy and (right) Bishop Mangal Singh of India. Facing the principals are Asian elders Ong Chalk Ghee, C. N. Fang, and Yu Teck Soi.

New Jerseyans, through pivotal placement in COSMOS, the Commission on the Structure of Methodism Overseas, are helping shape the changing church.

Since Uniting-General Conference, Bishop Prince A. Taylor, Jr., chairman of the commission; Mrs. P. M. Harrington, Jr., NNJ Conference WSCS president from Englewood and secretary of the commission; and the Rev. J. Robert Martin, executive secretary now living in Caldwell; have led the commission in implementing General Conference instructions regarding the churches in Malaysia-Singapore and Pakistan.

Methodists in 14 countries having been granted permission to become autonomous churches or unite with other denominations, four annual conferences—Malaya, Malaysia Chinese, Sarawak, and Sarawak Iban—convened in August as the first ones to complete the necessary steps toward autonomy. Bishop Taylor represented COSMOS at the Constituting and General Conferences.

Known as the Methodist Church of Malaysia and Singapore the new church is autonomous but affiliated with world Methodism. The 179 congregations in-

(Continued on page A-4)

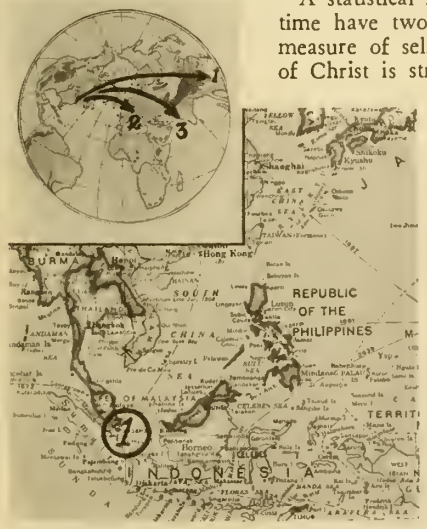
A view of the emerging world-wide denomination and the many problems it confronts appears in a special message to TANE readers from Bishop Taylor on page A-2. —EDITOR

Bishop Flies to Where the Action Is

Fast-breaking developments around the world, where national leadership is emerging in multiracial and multilingual Methodism, have kept NJ Bishop Taylor "up in the air" much of the time since August.

The top-of-the-globe map at left shows sequence of flights to Singapore (note locations of Hanoi and Saigon, Hong Kong and Manila) in August, Helsinki in September, and Multan in October.

A statistical result: About 100,000 Methodists for the first time have two of their own native bishops and a greater measure of self-determination. Spiritual result: the Church of Christ is stronger.



In Singapore, oriental conference delegates heard Bach by Wesley Church choir.

Flight to the Finnish, with poor navigation, might have landed in Leningrad, USSR.

West Pakistan can appreciate "minorititus" —accords the Methodists religious freedom.

Gov. Hughes Honored

Following dedication ceremonies in the new $3.24 million Hall of Sciences at Drew University, Gov. Richard J. Hughes tours building with President Robert F. Oxnam. The Governor received an honorary doctor of laws degree.

Guests linger on side porch following dedication of District Parsonage at Elmer.

Her handiwork in her home pleases Mrs. Acheson—and all who love good paintings.

THE BISHOP'S MESSAGE

World Methodism--A Blend of Cultures

The political, economic, and social changes which are taking place around the world demand that the church in each place reflect national leadership and self-determination. It has become obvious to the General Church that definite plans should be made which protect the integrity of the church in various countries, and it should not wait for these churches to insist on such provision.

But there is a vast difference in a church seeking unity on the national level, or even becoming an affiliated autonomous church, and the breaking away of fragments of the church because the inflexibility of the church no longer gives it opportunity to find its life and maintain its integrity.

For this reason the General Conference of 1968 authorized COSMOS to hold consultations in each of the five jurisdictions in the United States during the quadrennium and to hold a world conference to consider a new structure for the entire church. Out of these considerations COSMOS is mandated to bring to the 1972 General Conference a new structural plan.

Such a plan, for instance, would consider the church in Latin America, which has sought desperately to find ways by which it could maintain its organic ties with The United Methodist Church on the one hand and witness to the faith effectively in Latin America on the other. This has not been possible within the present structure of the church.

During the summer and fall of 1968 this commission to COSMOS has required my traveling once to Europe and twice to Asia. The church in Malaysia and Singapore is the first of fourteen which the 1968 General Conference granted the right to establish themselves as affiliated autonomous churches during the quadrennium. As I have suggested, one of the responsibilities of COSMOS is to cooperate with the respective churches in achieving the steps by which autonomy is established and in searching for ways by which affiliate relationship with The United Methodist Church can be continued.

While it is abundantly clear that the Methodist Church in Singapore and Malaysia desires to direct its own destiny, it is equally clear that it desires to continue a cordial and cooperative relationship with The United Methodist Church.

The situation in Pakistan has been somewhat more complex, involving the achievement of full status as a Central Conference by the Pakistan Provisional Conference, the election of a bishop, and recognition of the desires of some of its members to consummate church union with other denominations.

In these and other developments, the N.J. Area has tremendous responsibility, as the chairman, secretary, and executive secretary of COSMOS are all residents here. It is my hope that during the quadrennium every pastor will lead his church into a clear understanding of the issues involved as we seek new structural relationships which will accommodate themselves to a world-wide Methodist community.

PRINCE A. TAYLOR, JR.

SW District Sings 'Elmer's Tune'

On separate Saturdays in October, the Southwest District of SNJ Conference sang *Home Sweet Home* and *Happy Birthday to you*—both to *Elmer's Tune.*

Several district officers, guest DS's, and many well-wishers joined trustees' pres. Robert J. Mumford and Dr. Robert E. Acheson in consecrating as district parsonage the house at 510 N. Main St., Elmer.

The following week another crowd gathered—on S. Main St.—also in Elmer—to celebrate the United Methodist Church's centennial. The Rev. Walter Quigg is pastor.

When he gets a chance to sit down at it, Dr. Acheson finds his new desk "just right."

Haddonfield Welcomes Ha Klas

Mr. Lienghot

A So. Vietnamese Montagnard whose name means "to rescue" is in Haddonfield High School preparing for college and med school.

Ha Klas Lienghot, right, at 24, has been a village medical assistant and project appraiser. His family all have died or been killed.

The local United Methodist Church, and educators in Haddonfield and our national board, joined forces to bring him here.

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NEWSMAKERS: AUTUMN '68

Miss Parsell

Bob Faser

Bishop Moore

Sra. C. deLeon

New director of the Model Cities Program in N.J. is **James Shue,** member of Morrow Memorial, Maplewood, Harvard and Columbia Law grad who came from the U.S. Department of Housing and Urban Development.

At Pennington School's Homecoming honored alumnus this year was **Dr. Franklin T. Buck,** class of 1929, president of the board of trustees, missions executive, and one of SNJ's two program counselors.

New staff members with the United Methodist Board of Missions include **Miss Miriam Parsell,** deaconess, resident of Ocean Grove, and onetime DRE at First Church, Vineland—to be board librarian; and the **Rev. Kim Jefferson** of Newark, former executive director of Greater Newark's Council of Churches—to visit annual conferences as one of a half-dozen field staff members in the Department of Urban Ministries.

Julia Nash, member of Trinity Church, Merchantville, was 101 years old in September!

The WSCS of Chatham, NNJ, welcomed as guest speaker on church unity **Abbot Burne** of St. Mary's Abbey.

High school sophomore **Bob Faser** of Bayonne, a subdistrict representative from his church, Bergen Point, went to the national conference of MYFers in Washington, D.C., partly because of his interest in politics, so his new NNJ Conference MYF title is "Legislative Educator."

Cited by the Republic of Korea for her aid to youth, and blind and underprivileged children, was the **Rev. A. K. (Maud) Jensen,** missionary mother of the **Rev. Philip Jensen,** NNJ Conference member and Drew professor of psychology.

Reporter and *Trenton Times* Sunday columnist **Howard Tedder** described for the Methodist Men of Titusville, following a Sunday morning breakfast meeting, the role of *The Reporter in Today's World.*

A native of Newark, **Bishop Noah W. Moore, Jr.,** elected at age 58 by former Central Jurisdiction and assigned in 1960 to Houston, Texas, is switching with **Bishop Kenneth W. Copeland** to go to Nebraska.

Little Falls laywoman **Katherine W. Greh** saved nearly 2,000 postage stamps in a month, sent them to Church World Service, which sells them to dealers. She's calling for more, but doesn't want to get stuck with any Christmas stamps.

Representing "Christian Causeways," a program of Church Women United, **Sra. Consuelo deLeon** of Guatemala, and **Sra. Ines de Valencia** of Chile, have toured SNJ communities and spoken at Vineland and Moorestown. After a look-see at migrant farming, family planning, and economics, they departed, appalled at American race prejudice but impressed by our traditional "right to dissent."

Crusade Nears Goal

With district rallies and subdistrict instruction behind, Crusade Sunday and personal gifts solicitation about over, and even Victory Sunday celebrated in most churches, the North Jersey TOTAL MISSION CRUSADE moves toward its conclusion, with all reports due in by November 25.

Bishop Taylor and Dr. Harry W. Goodrich have joined campaign director W. S. Yoder in applauding conference and district leaders, see below, for successful "opening nights" in the $1.1 million endeavor.

WESTERN—Supt. J. A. McElroy, left, welcomes campaign speakers, the Rev. Charles F. Post, Jr., and layman Lewis R. Rogers to Stanhope.

EASTERN—Calvary Church, East Orange, is meeting place for pastor J. M. Odenwelder, Supt. L. H. Richards, and layman John Dickie.

SOUTHERN—Layman Paul Haury, Supt. George Watt, Bishop Taylor, and host pastor W. Gordon Lowden in 7:50 p.m. Plainfield checkup.

NORTHERN—Roll Call time is Fair Share time at Ridgewood, with Supt. Julius Brasher giving and Rev. Harold Cheyney receiving.

Asbury Growing

Enrollment at Asbury Theological Seminary, Wilmore, Ky., is up from 380 a year ago to an all-time high of 409, making it 15th largest in the U.S. and Canada.

President Stanger

Southern New Jersey Conference member President Frank B. Stanger reports the leading states as Ohio, Michigan, New York, and Pennsylvania. A large number of South Jersey clergy look on Asbury as their theological Alma Mater.

Basic degree granted is master of divinity. Further study may secure the degree of theology or master of religious education.

Dr. Stanger also has announced appointment of Dr. Robert G. Mayfield, formerly Methodist laity head, as stewardship assistant.

WHEN TOGETHER STOPS COMING, SO DOES THIS AREA NEWS EDITION. IS IT TIME TO RENEW YOUR TOGETHER SUBSCRIPTION?

The Atom—and Eve

Dialogue, devotion, and direction finally seemed to merge as more than 50 NNJ ministers' wives dug into theology at their "Time Out" retreat at Camp Aldersgate.

In deep but not beyond their depth, they relished books like Howe's *Miracle of Dialogue,* Steere's *Dimensions of Prayer,* and even Brandt's *Good Lord, Where Are You?*

Welcome insight was the concensus that a person must "hold together" as an atom does, with God as nucleus and law, if he is to relate to and communicate with others.

Mrs. A. Nelson Bennett headed the program planners. Mrs. Forest M. Fuess is president of the organization.

Not just "step-mothers" pausing at the entrance to Wesley Lodge, the preachers' wives felt like angels on a 24-hour pass.

AREA LEADERS

(Continued from page A-1)

clude five large ethnic groups, number 40,000 members and 28,000 preparatory members, and have the pastoral leadership of 225 ministers from their own and nine foreign lands.

Their first Asian bishop, Dr. Yap Kim Hao, is a former Crusade Scholar with a Th.D. from Boston. He is 39 years old and was formerly a member of COSMOS himself. He replaces missionary bishop Dr. Robert Lundy, an American assigned by the Southeastern Asia Central Conference in 1964.

COSMOS Visits World Council

While representing COSMOS at the meeting of the Executive Committee of the World Methodist Council in Helsinki, Finland, September 9 to 12, Bishop Taylor was elected to membership on its American Section.

Admission of the Methodist Churches of Kenya and France brought total membership of the council to 23 bodies representing 90 countries around the world. The council voted to open an office in Geneva, Switzerland, to seat four youth members on the Executive Committee, and continue planning a 1971 World Methodist Congress in Washington, D.C.

National Leadership in Pakistan

Final involvement of the year—perhaps—for the bishop and his commission was conducting in Multan, West Pakistan, both the Provisional and Central Conferences of the Indus River and Karachi Conferences. Their 61 ordained and lay preachers reported more than 40,000 full and preparatory members in 284 preaching places.

After the church body gained the status of a Central Conference, it proceeded to elect its own first bishop. Winner on the first ballot was Dr. John Victor Samuel, 38-year-old district superintendent and ecumenical executive. He is a graduate of Punjab U. and Leonard Theological College. (While at Dallas for Uniting Conference last April, Dr. Samuel recorded with SNJ Missions Board Chairman Henry L. Backenson and *TANE* Editor Paul N. Jewett a discussion of *Churchmen Today in a New World Church* for broadcast in both Northern and Southern NJ—EDITOR.)

So the delicate and difficult re-shaping of world Methodism goes on, with churchmen of the NJ Area privileged to observe at close range—and even influence—a significant portion and era of Christendom.

INTER-COM Connects

Representatives of a dozen newspapers joined 123 churchmen from 78 congregations for INTER-COM '68 at Haddon Heights October 12 and Park-Bloomfield October 19. The project was offered by the Area PR Office to aid church INTERpretation and COMmunications.

"Techni-labs" conducted by the area's 10 district secretaries of public relations underscored the "know-how," while a major address by regional news chief Leonard Perryman zeroed in on the "know why."

Superintendents L. Burdelle Hawk and John A. McElroy conducted devotional periods. (See photo bottom of this page.)

WESLEY METHODIST CHURCH CHOIR

presents

Bach — MAGNIFICAT in D

and

Honegger — KING DAVID

at the

Singapore Conference Hall, Shenton Way

Sunday, August 18th, 1968 at 8.30 p.m.

Conductor: *Mrs. Koh Geok Kheng*

Accompanists: *Miss Grace Wu Mee Chee*
Miss Eugenia Savage
Miss Rosalind Chua
Miss Tai Seng Hei

Tickets available at Wesley Methodist Church
5 Fort Canning Road

$10; $5; $3; $2; $1

(Proceeds to Sengoi Mission Fund)

衛理公會詩班音樂會

日期：一九六八年八月十八日(星期日)
下午八時半

地點：新加坡大會堂珊頓道

PRINTED BY HOAP HUA PRINTERS

Malaysia-Singapore Conf. Bach-Honegger Program announcement in English and Chinese notes benefit tickets available $1 to $10.

Discussion among press panelists at Haddon Heights INTER-COM '68 involves, l. to r., Area director-moderator Paul N. Jewett; OCEAN COUNTY OBSERVER city editor Gene Santucci; NJ Press Assn. president Thomas H. Bowen; and PHILADELPHIA BULLETIN religion ed. George Riley.

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